# DISSVASIVE

FROM THE

## ERROURS

Of the

## TIME:

VV herein the Tenets of the principall Sess, especially of the Independents, are drawn together in one Map, for the most part, in the words of their own Authours, and their maine principles are examined by the Touch-stone of the Holy Scrptures.

By ROBERT BAYLIE Minister at Glasgow.

JER. 9.3. They are not valiant for the Truth upon the earth.

Jude ver. 3. It was needfull for me to write unto you and exhort

you, that you should earnestly contend for the faith, which was

once delivered unto the Saints; for there are certains men crept
in unawares, &c.

Jan: 22. Published by Authority.

lan: 22th LONDON,

Printed for SAMUEL GELLIBRAND at the Brasen Serpent in Pauls Church-yard, 1645.

contribute to the least of the land of the land HOME SHOULD HE THE ROLL OF THE PARTY OF THE ROLL OF THE States of the street of the first property of the The state of the s Dellate, With mic. de manualte & co. ANTONIA VILLE hetroon, Trinkel the Samuel of Greek and and the Patient The Post Charles of the Fr.

# 李春春春春;春春春春春

#### FOR The Right Honourable the Earle of Lauderdaile Lord Metellane.

Our Lordibip, I truft, will not bee displeased that your name is set before these Truths which your heart does love, and whereunto in the best companies of the whole life you have given at many occasions your chearfull countenance and zealous patrociny; in the study whereof I have been oft both encouraged and assisted by your

Lord thips pious, wife, and learned informations.

It has been of a long time the wish of my heart to have had nothing to do with Polemick writings; the bodies of foul diers are no more subject to wounds and manifold hardships, then the minds and names of disputant Divines do lie open to various vexations. The weary, flarved, bleeding fouldier longs no more for a lafe peace, then a spirit harassed in the toylsome labyrinth of thorny debates, pants for that quietnesse which only the finall overthrow and full subjugation of errour can produce. How pleafant will that day be to the fonnes of peace, when the Lord shall make good that word which by the mouth of two of his ancient witnesses he has established, when according to the Testimony of Isatab, syllabically repeated by Michab, we shall beat our swords Isa, 2.4. into plow-sheares, and our speares into pruning books, that we may walk together in the light Mic.4.3. of the Lord? But so long as Divine Dispensation besets our habitations both spirituall and temporall, the Church no leffe then the State, with great numbers of daring and dangerous adversaries, we must be content, according to the call of the Prophet Isel in another case, to prepare warre, so beat our plow shears into swords, and our pruning books lock 3.9. into fpeares; in this juncture of time the faint must take courage, and the weak far I am Strong.

It feems that yet for some time the fervants of God must earnessly contend for many pretious truths, which erroneous spirits do mightily impugne: for the help and encouragement of others in that warfare, I, though among the weakest of Christs fouldiers, doe offer thefe my endeavours. It was my purpole to have made a farther progresse, and to have handled all I mention in my Preface; but being cald away from my present station by these who set me therein, upon the occasion your Lordship knowes, my studies in this kinde are broken off; to that this estay in Brownisme and

Independency must go forth alone, or nothing at all.

My ayour these two is, and was in all the reft; First, in an historick way to set down the original and progresse of the errour; next its compleat parts together in one table, that at one view the whole face of the way may be represented , for I conceived it many wayes advantageous and very fatisfactory in debating either a cruth or an error,

#### The Epiftle Dedicators.

to be brought to see the sountain and originall whence it hath spring, the streams and issues whither the Tenet tends of it selfe, or is drawn by its followers; to behold a way not in its pieces, but the whole together from the head to the seet, the begining, midst, and end without any concealment or disguise. Thirdly, my purpose was to have examined the principall parts of every error in a short, cleare, and popular method, considering the maine Scriptures that use to be alledged in the point either pro or contra.

I beleeve this my method will not be displeasing to any. I know it was acceptable enough to many of the Congregationall way when lately I did use it against the Canterburian Faction; but possibly some of the matter of my historick part may fall out to be fashious to the followers of the Tenets which I labour to lay open; for it is inavoydable to make a true and a full narration of any erroneous way, but such things must be told which will be displeasing to some; yet I hope I have given as little offence in this kinde, as any other could have done in such a way of treatising; for all the passages that may be pungent of the tenderest skin, are such, as not only I conceive to bee very true, but such also which I ever make presently good by sufficient Testimonies set downe fully at the end of every Chapter in the expresse words of the Authors. Secondly, the opinions or practises I alledge, are such as the parties themselves to this day do openly avow, or else have beene objected to them by very honest men long ago in print, and to this day, so farre as I know, are not taken off by any tolerable answer; in all that is over and above, I will undertake to give ample satisfaction wherein sover I give the least offence to any.

I dare appeale to your Lordships knowledge, and to many others who have beene acquainted with all my by-gone walking, how averse I have ever been from causing griefe to any, especially good men: so farre as I am conscious to my most secret intentions, it is my hearts desire that all our present controversies might quickly either be ended or composed by calme, meek, and peaceable meanes, and these alone.

That lately renewed Committee for Accommodation, Oh if it might please the Lord to shine upon it, however I may not stay to see its successe; yet wherever I am, my best wishes shall be poured upon it, especially when I shall heare, as I have great reason to believe is only intended, that it abides circumscribed within the bounds of that prudent Order whereby it is renewed.

For first, that Order is so farre from holding out an Accommodation for all the sects of the Land, that it speaks only of the differences that are among the members of the Assembly. Liberty of Conscience, and Toleration of all or any Religion is so producious an impiety, that this religious Parliament cannot but abhorre the very nameing of it. Whatever may be the opinion of 10. Goodmin, of Mr williams and some of their stamp, yet Mr Burromes in his late Irenicon upon many unanswerable arguments explodes that abomination. Likewise our Brethren who seek to be accommodate, will be willing I hope to professe their going along with us, without any considerable diffent, as in the Directory for all the parts of divine worship, so in the consession of Faith and Catechism.

Secondly, the Order expresses only the differences in Church-government; what other opinions were have mentioned in the following Treatife, I hope our Brethren will either disavow and passe from them, or else be content to bury them in their owne breasts, till time and better information make them die and vanish without more mayie.

Thirdly.

Thudly, the intent of the Order is to bring up the differting Brethren to approve of the Government agreed upon in the Affembly and allowed by both Houses of Parliament; or if that cannot be, to fee how in some practifes they may be forborn. This doth suppose that our Brethren shall not be permitted to print, preach, or publish any thing against the Goverment established by Parliament; also that in the practice of this Government they shall be obliged to joyne so farre with their Brethren as their principles may fuffer. This being, I doubt not but in many things they shall be much forborn; for whatever be the unadvised rashnesse of some in their way, yet if they may be pleased, according to their frequent offers (as I remember) to be constant members of our Presbyteries and Synods, and there to give were it but their confultative voyce, I believe that few of them shall ever be pressed to much more; foris they agree among themselves, and governe well their owne Congregations, no controversie that concerns them will ever come before any superiour Assembly; and if any complaint of their male administration, or any matter of ordination or excommunication should come from them to be cognosced in a Presbytery or Synod, the result might ever be to them as a matter of advice to be executed in their owne Congregations by their owne Pastors, it they did finde it right: or if it appeared wrong, the Generall Affembly, or at least the Parliament, would give them so much fatisfaction, as on earth can be expected.

Albeit I am in opinion, that no case meetly Ecclesiasticals shall ever need to goe from a Generall Assembly to a Parliament; these two bodies are so friendly and neare of kin, that none who knowes their nature and constitution will ever feare their discord. I dare say, that all the jealousies which are presented to the Parliament of England of a Nationall Assembly, are meere Bugbeares and childs frightments, arising alone out of mis-information and unacquaintance; for both reason and experience will demonstrate that the Parliament of England cannot have on earth so strong pillars, and pregnant supporters of all their Priviledges, as free Protestant Assemblies established by Law, and kept in their full freedom from the lowest to the highest, from the Congregationals Eldership to the Generals Synod of the Nation. No such Barres as these are imaginable either against Tyranny or Anarchy; they are the mightiest impediments both to the exorbitancy of Monarchs, which has been and is our mistery; and to the extravagancy of the common multitude, attempting to correct and subject all Parliaments to their owne soolish desires; which is like to be the matter of

our next exercise and trouble, man right; sand along mine a sand for a fund

negu

Protestant Assemblies examined to the bottom, will be found reall and cordiall friends to all the Iust, Legall and reasonable Prerogatives of a Monarch, to all the equitable and profitable Liberties of the meanest subject; but above all to every due priviledge of a Christian Parliament. Sometimes we laugh, sometimes we grieve to see men asraid out of meere ignorance with that which we know is their great good. I am perswaded that after a little experience, Congregational Sessions, Glassicall Presbyteries, Provinciall Synods, and Nationall Assemblies will be embraced and stuck to by the Parliament of England as the greatest and most useful priviledges of their great Chartes.

My fourth remarkeupon the Order in hand is, that it speakes alone of the questions of Government, whereby the Assemblie was retarded, but nothing of the constitution of Congregations which never came to any considerable debate, much lesse

did.

#### The Epifile Dedicatory.

up

an

d

h

k

upon

did ever retard the Allemblies proceedings : and albeit the words of the Order might be extended beyond the Government to the constitution, yet wee may nor thinke that the House doth intend to tolerate the gathering of separate Congregations; in this point we hope that the defired accommodation shall fatisfie our Brethren, and all tolerations shall be needleffe. Themfelves are witnesses of our most earnest Uchres, of our very reall indeavours, (and we wish, they had been much more our helpers and reall Affiftants) for purging of all Congregations, fo far as ever they have been in any time, in any place, for making them so void of ignorance and all scandalls as Scripture or any reason can require: In these our earnest requests we trust the Parliament at last will show us favour. But when the Assembly and Partiament have done their uttermost, to have the Churches purified so farre as is possible, if notwithstanding of all that can be done, our Brethren willyet separate, and peremptorily refuse to com. municate as Members, in the best ruled Congregations, either of England, or ot any other reformed Church; wee confesse, that by such a Declaration, our Brethren would put us to a great deale of perp!exity; for fuch a separation as this, were as we conceive, the most palpable and unressonable Schisme that ever yet was heard of in the Christian World, much contrary to the word of God, and evidently destructive of the necessary peace of all these Churches wherein it should bee tolerated; beside its eleare contradiction in termes, not onely to the Order of the House, but to the folemn League and Covenant of the three Kingdomes. Notwithstanding wee trust that the grace and mercy of God, shall be so richly powred out upon this revived Committee, as shall enable them to expedit both us and our Brethren from these otherwise unextricable Labirynths.

Would to God that our Controversies with them were brought to a happy period, that both they and we, with all our power might concurre to reduce the rest of our poore Brethren, who this day are pitifully intangled in manifold heresies and Errours, that so all the children of God being delivered from the saures and chaines of darknesse, might make it their great taske and only contention, who should honour most the name of their Father, by the fragrancy of their godly, charitable, humble, chaste,

and lober conversation.

Your Lordship is conscious to the first designes of the Noble Patriots of that your Nation, it was never their mind to have trifled fo much time in jangling with their Brethren of this Ide, about new and needleffe questions, but expecting a facility of setling truth and Peace within these Seas, their hearts were farther abroad, their thoughts were large for the propagation not of ther owne but of Christs Kingdome, and that not so much in the Light as in the heate and life thereof. They have the more to answer who here and elsewhere have been the unhappy instruments, not only to frustrate these great and gracious enterprises for the Weale-publick of Christen. dome, but also to bring the undertakers to so low a condition, that they be obliged this day to God alone for any tollerable subsistence and their very being : albeit we are hopefull the Lord is referving good things for them, who had so much Faith, charity, and Courage, as to venture all for the cause of God, and their Brethren ; The more unkind men have proved unto them, the Lord who hath been wirneffe to all their intentions, actions, and fufferings, will in his owne time accordingly reward them, and will not let them be ashamed of their first hopes and constant desires, upon the which himselfe for a long time did shine so evidently from the Heaven, as ever

## The Epiftle Dedicatory.

upon any enterprise on the Earth. Though now that brightnesse be much ecclipsed, and overclouded, yet we are expecting with passionate desires, and consident hopes, the dissolution of these clouds, and the dispelling of the present darkenesse, by the strength of the Beames of his ancient and undeserved kinds esse, towards that now

fuffering and much distressed Nation.

But insensibly my pen hath runne beyond the bounds of a short Epistle, albeit my experience of your Lordships readinesse to dispence with your friends indiscretion, makes me secure of my pardon. I will detain your Lordship no longer, I lay downe my Booke at your Lordships feet, to be given to the world by your Lordships hand. If it be received with so much candor and charity by every Reader, as I know it is offered, it may possibly prove serviceable. Thus wishing to your Lordship in these dayes of deepe and dangerous try alls, and too great defection of many, constancy, and daily increase of affection to all truth, Piety, lustice, and every Vertue, I remaine,

London, Novemb. 19.

1645.

Your Lordships in all Christian duty to be commanded.

R. Baylie.

printed at lorder adult.

In acr Borrensharlan of the Inches that they see

of the or to an are made, in set the while were

14 . We Durona l'enegre Mar he disame adue.

A ST. MILLERS RESERVED IN THE PARTY OF THE P

week to the content of the property of the pro

The Bold staffing where the commence of the staff of the

and the state of the comment of the state of

been well follows a care Plantes

englished to be the mark beth

and in the constant of an educati

and allow will the deal file of

. ALS T Avent woesh droved and with

THE STATE OF STATE OF STATE

H ko signification of the second of the seco

#### The Principall Authors, whose Testimonies are cited in the case of the Brownists.

He Brownists confession of Faith printed by themselves. 1602 \_

The Brownists Apology printed . 1604

Robert Brownes Life, and manners of true Christians printed. 1582

Henry Barrow bis briefe discovery of the false Church. 1590

Henry Barrow bis plaine, refutation of Mr Gifford, 1590. Francis Iohnsons enquiry and answer to Thomas Whites Discovery of Brownism 1606

Francis Iohnfons Christian plea, 1617.

Iohn Cann bis necessity of Separation. 1638. Apologia Justa quorun lam Christianorum, &c. per Iohannem Robinsorum. 1619

Robinsons justification against Bernard reprinted at London, 1640

Syons royall prerogative, 1641. A Light for the Ignorant. 1638.

The Principal! Authors whose Testimonies are cited in the case of the Independents.

1. An Apologeticall Narration by Thomas Goodwin, &c. 1643

2 Iohn Cottons Keyes published by Thom: Goodwin, and Philip Nyc. 1644.

Iohn Cottons way of the Church's in New-England. 1645.

Iohn Cottons Sermons upon the feven Vialk. 1642.

5 Iohn Cottons Catechime, or the Dollrine of the Church. 1644.

6 An Answer to thirty two Questions, by the Elders of the Churches in New-England, published by Mr. Peters. 1843.

7 An Apology of the Churches in New-England for Church-Covenant, or a discourse touching Church-Covenant, 1643.

A glimpfe of Syons glory in a Sermon at a generall Fast-day to Holland, by T. G. printed at London. 1641.

9 Ieremy Burrowes Sermons upon Hofea. 1644.

To The personall raigne of Christ by Io: Archer, Paster of the Church at Arnheim,

II Io: Archers comfort for Beleevers. 1645.

12 Mr. Burtons vindication of the Independent Churches. 1645.

12 Iohn Goodwins Theo-machia. 1644.

14 A fbort flory of the rife, reigne and ruine, &c. published with Mr. Welds large Preface. 1644.

19 Mr Welds answer to Rathbans narration. 1644.

16 . Mr Cottons Letter to Mr. Williams. 1642. 17 The Anatomist anatomised by Mr Simson. 1644.

> We cite also for some matters of fact, to which no satisfactory Answer hath been made hitherto by the Parties.

M. Edwards Antapologie. 1644.

My Williams examination of Cottons Letter. 1644.

Mr Williams bloody Tinet. 1644.

Plaine-dealing, or Newes from New-England by Thomas Lechford. 1641. 5 The Anatomy of Independency, by a Learned Minister of Holland. 1644.

6 Dector Baftwicks Poftfeript. 1645.

7 Mr. Prinnsfresh difcovery. 1645.

## 333933393339339

# The CONTENTS of the following Treatise.

#### The Preface.

He chiefe and first meane to extinguish the flames of our warre, is, the waters of our heart poured out in prayers to God, pag. z Reformation after mourning, is the second step to a solid peace, p.2 The corruption of the Church, is the fountaine of our present miibid. The State cannot be feeled till the Church be first reformed. Every man would help what hee can to recover the languishing Church from her desperate disease, ibid. The offer of a strange and easie remedy of a Looking-glasse, The malignity of Errour, The Authors intention is to set downe in a Table for the cleare view of all, the errours which trouble us, ibid. And that with Instice and Love toward all persons, The partition of the ensuing Treatise, Episcopacy was the mother of all our present Sette, ibid. Presbytery will be their grave, The Presbyteriall way of proceeding, What England rationally may expelt from Presbyteries and Synocs. Chap. I.

#### The original and progresse of the Brownists.

Satan is the great enemy of	the Churches Reformation,	
His chiefe instruments alw	ages have been professed friends to Re-	
Reformation at the beginin	ng did run with one impetnom current	
What was its first stop,	ibid	
The fountaine of Protestant	公司的"大"的"大"的"大"。 "在1900年,在1900年,在1900年,1900年,1900年,1900年,1900年,1900年,1900年,1900年,1900年,1900年,1900年,1900年,1900年	

The unnappy principle of the Luciation	
And the more unhappy principle of the Anabaptifts,	11
Somewhat of both thefe wayes was entertained in England,	ibid.
The original of the English Bishops and Ceremonies,	ibid.
The original of the Separatifts,	13
Brownism is a daughter of Anabaptism,	13
Bolton the first known Separatist in England hanged himself	e ibid.
Brown the second leader of that way, recanted his schism, and	dobis
death was a very scandalous person,	ibid.
The humour of Barrow the third mafter of this Selt,	14
The strange carriage of Iohason and Ainsworth, the next the	
ders of the BrowniAs,	ibid.
The horrible wayes of Smith their fixth mafter,	. 15
The fearfull end of Smith his wandrings,	16
Robinson the last grave and learned Doctor of the Browni	with the transfer of the same
in the end undermine his party,	17
Robinson the authour of Independency,	ibid.
	3-10
Chap. 2.	
The Doctrine of the Brownifts.	
They bold that all Churches in the world, but their own, are	G note
Inted, that they must be separate from	10 100
	sibid.
Tet sometimes they say, that communion may be kept with he	er bath
in preaching and prayer,	ibid.
Their like dealing with all the other Reformed,	3000 Person
Their flattering of forraign Churches is not to be regarded,	ibid.
The matter of a Church they make to be reall Saints only,	8 0 22
Their unreasonable strictnesse in this one point, is the great c	ause of
their Schism,	ibid.
They place the forme of their Church in an expresse Covenan	et. 92
Deven may make a perfect Church. Yea trop of three	ihid
The ereding of a Church, requires weither the Magistrates a	or Min
moject's afficientics	ihid
They put all Church power in a handfull of people, with	out any
The election, ordination, deposition and excommunication of t	be Mi-
wher, belongs to his flock, and to st alone,	ibid.
	Every
	400

Every man of the Congregation may preach, and publikel not only the Pastor, but the whole flock, yea and separ	y rebuke,
ginall and progredle of the ladependings, and of theth	1000 125
Some of them give the celebration of the Sacraments also t	o private
persons,	ibid.
The folemnizing of marriage they give to Parents, but Dive commit to the parties themselves,	rces they
They make every Congregation independent, and of So Anthority,	
Their judgement of Synods,	27
Their high concest of their own way, and injurious depressions others,	ing of all ibid.
Churches, Bels, Tyohes, Glebes, Manses, and all fet mai	ntenance
of Ministers, are unlawfull; not so much as a Church. y	
bekept up for buriall, but all must bury in the fields,	ibid.
The dayes of the week, the months, the yeare of God, they	
name, traspand of many child	28
No Pulpits, no Sand-glasses in Churches, no Gowns,	ibid.
All set prayer, even the Lords prayer, and all Psalms in	meeter's
yea in prose, if used as praises, are unlawfull,	29
Their opinion of preaching and Sacraments,	modbid.
Their strange way of celebrating the Lords Supper,	ibid.
They reject Catechismes, the Apostles Creed, and all r	eading of
Scripture without exposition,	30
After preaching they prophecy,	ibid.
Then come their Questions,	ibid.
After all, they attend a very tedious discipline,	ibid.
Brown is for liberty of Conscience,	ibid.
His followers are against it,	31
Their carriage towards the Magistrate,	ibid.
They spoyle Kings and Parliaments of their Legislatin	ve power;
10 to the first of the state of the state of the	ibid.
They oblige the Magistrate to kill all Idolaters,	ibid.
But to pare all theeves,	32
They will have the Universities destroyed,	ibid.
11.2、12.4、20.4、21.4、20.1、20.1、20.1、20.1、4.4、4.4、20.1、20.1、20.1、20.1、20.1、20.1、20.1、20.1	ibid.
	ibid.

कर है न्यू किया में कार के कार के कार	E PER CENT
Chap. 3: and took one the	10 70%
The original and progresse of the Independents, and of carriage in New-England.	their
Independency is the smallest of all the Sects of the time for	umber
but greatest for worth of its followers,	stee: 53
Independents are the Separatifts off-fpring,	ibid.
When the fark of Brownism was dying out in Holland, a	
its ashes carried to New-England, broke out there into a	lasting.
By what meanes these ashes were kindled;	ibid.
Mr. Cotton at first a great Opposite to that way,	dore55
Mr Cotton with little adoe, became the great Patron	of that
Errour	ibid.
Mr Cotton was the mif-leader of Mr Goodwin and other.	
Mr Cotton often deceived, bath given his patrociny to	divers
orose errours.	ibid.
Why God permits great men to fall in evident errours,	ibid.
His Prelaticall, Arminian, and Montanistick tenets	57
His Antinomy and Familism,	ibid.
independency juli as unnappy as Brownim.	58
Wherefore so much of the Independent way lies yet in darkn	effe, 59
The frusts of Independency in New-England.	ibid.
First, it bath put thousands of Christians in the condition	mof Pa-
gans,	ibid:
Secondly, it bath marred the conversion of Pagans to	bristian
ALLES TO THE STATE OF THE STATE	60
Thirdly, it did bring forth the foulest herefies that ever	yet were
heard of in any Protestant Church,	ibid.
A few examples of the many abominable hereges of the English Independents,	he New-
	CONTRACTOR CONTRACTOR OF THE PARTY OF THE PA
The greatest part of their Churches were infelted w	
The piety of the Co House he Commission	ibid.
The piety of these Hereticks seemed to be singular,	ibid.
Their malice against all who opposed them, was singular,	especially
against all their Orthodox Ministers and Magistrates,	62
Their errours in opinion did draw on such seditions pra	ctifes, as
did well neare overturne both sheir Church and State,	ibid.

A LINE AND	
Their proud obstinacy against all admonitions, was marvelous, In the midstof their profession of eminent Piety, the profanesse	of
2004年1月,1907年1月1日,1907年1月1日,1907年1月1日,1907年1月1日,1907年1日,1907年1月1日,1907年1月1日,1907年	64
Notwithstanding of all this, we desire from our heart to honour a	
imitate all and every degree of truth and piety which did ev	ier
appeare in any New-English Christian.	65
and Roterdam thefe five yeares at London.	
and Roverdam, thefe five yeares or London.  They are hinder mich all the A. Ph. Colong sysher were all the	
The carriage of the Independents in Flounna, at Moteranis	
and Arnheim, 75.	1
Independency was no fruitfull eree in Holland,	75
Mr Peters the first planter thereof at Roterdam, ibi	
Their Ministers, Mr Bridge, Mr Simpson, and Mr Ward, r	
nounced their English Ordination, and as meere private me	
took new Ordination from the people, ibi	-
They did quickly fall into shamefull divisions and subdivisions,	
The people without any just cause deposed their Minister, ibi	
The Schismes at Roterdam were more irreconcileable then those	
Amfterdam, it wis wird when we done mot no I so y wohing aby	Carlo Control
Anabaptism is like to spoyle that Church,	78
These of Arnheim admire and praise themselves above all me	
Jure, SadenEfe sore Social or sweet from the method wibi	
Children to the transfer of th	79
The new light at Arnheim brok out in a number of strange errors,	
Firft, groffe Chiliasme, and and and and and ibi	d
Secondly, the grossest blashhemy of the Libertines, that God is to	he
Author of the very sinfulnesse of sinne,	
Thirdly, the fancy of the Enthufiafts, in contemplating God as G	
abstracted from Scripture, from Christ, from grace, and fro	1
Fourthly, the old Popish Ceremonies of extreme Unction, and the	ha
holy Kills of second to the se	2 -
holy Kiffe of peace,	的图
Fifthly, the discharging of the Psalms, and the appointing of a sing	25
ing Prophet, to chant the songs made by himselfe, in the silence	9
Sixthly, the mortality of the soule, ibi	10
Sementally of the joule,	ue .
Seventhly, the conveniency for Ministers to preach covered, and c	1
lebrate the Sacraments uncovered: but for the people to hea	460

uncovered, and so participate the Sacraments covered.	P.82.
Their publick consensions were hamefull.	IDIG.
the angua of all the "to get on our bear to bone out	Notwi
The Carriage of the Independent's at London.	P. 90
The worke of the prime Independents of New-England, A	rnheim,
and Roterdam, these sive yeares at London.	P. 90
They did hinder with all their power so long as they were	the state of the s
When it was called, they retarded its proceedings,	ibid.
That the Churches of England and Ireland lye fo long in co	p. 91
meither Papifts, nor Prelates nor Malignants have	
Limiters Mr Bridge, Mr Simplon, and Mr 1, Sugar 10.	
But the Independents working according to their Principle	
The great mischiefe of that Anarchy wherein they have	
Independency is the mathematican Herefore and Schiller	CARREL OF LABOUR 1997
don, the Amflerdam over knew,	ibid.
Independency at London doth not only bring forth, but no	COLUMN TO THE PARTY OF THE PART
2 patronize Heresies and Schismes, contrary to its custon	ne either
in New-England or Amfterdam,	P.93
How hazardous it may prove to the State of England,	P- 94
Chap. 6.	TO SULL
An Enumeration of the Common Tenets of the Indepe	ndents.
y the groff blaft being of the Libertines, that God is the	p. 101
Why it is hard to set downe the Independents Positions,	p. 101
They have declined to declare their Tenets, more then I	
been the custome of any Orthodox Divines,	ibid.
When they shall be pleased to declare themselves to the principle of change will binder them to affure us that	nu, their
is their setled and firme Tenet wherein they will be const	ant ibid.
The chiefe Tenets which bitherto they have given out, a	nd not yet
To recalled, it , the med to been spuel and we doos printer	P. 102
They reject the name of Independents unreasonably, and	for their
ownear adantage: establish to best sour sour	ibid.
When it is laid afide, the more infamous name of Brown	mitts and
Separatiffs will inevitably fall upon them.	1010,

They avow a Semi Separation, but a Sesqui-Separation will bee
proven upon them. I adt to han erranit O winds the to war puro3
The Independents doe separate from all the reformed Churches,
upon far worse grounds then the Brownists were wont, to separate
.bidiople and Presbyters dufin El vac from the college in our blogo.
Their acknowledgement of the reformed for true Churches, doth
not diminish but increase their Schisme, ibid.
They refuse all Church Communion, and Membership in all the
reformed Churches ibide
The many Churches, ibide
They preach and pray in them as they would doe among Pagans; on-
ly as gifted men to gather materials for their new Churches. p. 104
About the matter of the Church, and qualification of Members,
they are large as strict as the Brownists, admitting none but who
convinces the whole Congregation of their reall regenerati-
on. p. 105
Beside true grace, they require in the person to be admitted, a suta-
blene fe of Spirit with every other Member, p. 106
But in this they are laxer then the Brownists, that they can take in
without scruple, Anabaptifis, Antinomians and others, who both
in life and Doctrine have evident blots, if fo they be zealous and
Serviceable for their way. ibid;
About the farme of the Church (a Church Covenant) they are
Simore pun El uall then the Brownists. vonobus quibid.
They take the power of gathering and erecting of Churches, both
from Maniferit as and Minifers alaring it mely in the hands
from Magistrates and Ministers, placing it onely in the bands
of a few private Christians who are willing to make among them-
Telucs a Church Covenant. 19 2 5 3 6 11 10 10 10 10 10 10 10 10 10 10 10 10
This power of erecting themselves into a compleat and perfect Church
they give to any feven persons, yea to any three; neither admis
they more into a Church then can all together in one place com-
modiously administer the Sacraments and Discipline, Wild.
The Independents will have all the standing Churches in England
except them of the Selsaries dissolved, and all their Ministers
10 become meerely private men, and any three persons of their way
Sort of Sweds are meeted brown fread widowed Distante
Vinto this Church of fewen persons, they give all and the whole
Church power, and that independently.
Entosbis Congregationall Church whose, they give the full power

of Election and Ordination, of Deposition and Excommunica-
otion, even of all their Officers, and of the finall determination of
Tog
The difference of Iohnson and Ainsworth, about the power of the
people and Presbytery distinct one from the other, is not yet com-
people and Presoytery deprint one from the contract of the first
posed among the Independents, ibid.
The common Doltrine of New-England is Ainsworths T'enet, that
the people alone have all the power, and may excommunicate
when there is canse, all their Officers, ibid.
Mr Cotton the other yeare did fall much from them and him-
Selfetowards Iohnson, teaching that the whole power of Autho-
rity is onely in the Officers, and the people have nothing but
the power of Liberty to concurre; that the Officers can doe no-
thing without the people, nor the people anything but by the
Officers, 110
Tet that both Officers and people or any of them, have power to fe-
parate themselves from all the rest when they finde cause, ibid.
The London Independents give more power of Ecclesiasticall Inrif-
diction then the Brownists, unto women,
Some of them permit private men to celebrate the Sacraments,
bidi rescente for their way.
Brownists and Independents des perfettly agree in the point of Independency,
Independency
If a corrupt or negligent Congregation doe not confure their owne
Members, all the Assemblies in the world may not attempt to
censure any of them, though most apparently they did corrupt a
whole War and the one feet Handson on The
whole Nation with the groffest Herefees, or most scandalous
air thomer of credient elemfelves into a complete and perfe fronte flo
The point of Independency is either the root, or the fruit of many
-m Errours and he wish out the erro had down a balk's grant a bid.
To temper the crudity thereof, they adde to it three moderating Po-
be fitians, but for little purpofe, and the stand has inch so be ibid
They are such a being of Science Las and affile Mark Brown
They grant the being of Synods, but not of Classical Presbyteries
rea become mee of private men, and any three per four of their may
Their Synods are meerely Brownisticall without all Invisdittion,
mberein every one of the people may wayee; also they are meerely
.bi Elective and only occasionall angobni sade has, wowed down ibid.
The festence of non-Communion is Mr Cottons invention, to
SMPP15

supply that defect which themselves make in the Ordinances
of God, ibid.
of God, It puts in the hand of every man a power to sentence all the Churches
of the World, p. 114
It carries to the highest degree of Separation, ibid.
Their supply of the defects of Independency, by the power of the
. Magistrate, was are medy which they learned from the Brownists;
but now they have cast it aside, denying to the Magistrate all
power in matters of Religion,
The Independents doe advance their fancies, to as high a pitch of
glory as the Brownists, ibid.
They are the Brownists Schollers in many more things, beside the
constitution and government of the Church, ibid.
They gave to the Magistrate the celebration of Marriage, ibid.
Mr. Milton permits any man to put away his wife upon his meere
pleasure without any fault, and without the cognisance of any
Indge, Po 116
Mr Gorting teaches the wife to put away her Husband, if he will
not follow ber in any new Church-way which she is pleased to em-
brace, ibid;
They are against all determinations of the circumstances of wor-
They are against all determinations of the circumstances of Wor- Ship, and therefore all Church Directories are against their sto-
macks, ibid.
The common names of the dayes of the week, of the Months of the
yeare, of the yeare of God, of many Churches and Cities of the
Land, are as unlawfull to them as to the Brownists, ibid.
All Tythes and fee-mayntenance of Ministers they cry downe, but a
woluntary contribution for the maintenance of all their Officers
they presse to a high proportion, with the evident prejudice of the
poore, p. 117
Intheir solemne Worship, oft times they make one to pray, another to
preach, ashird to Prophefie, a fourth to direct the Psalme, and
another to bleffe thep:ople. ibid.
They make it a divine Institution without any word of preface, to
begin the publick Worship with solemn prayer for the King and
Church, p. 118
After the Pustors Prayer, the Dollor reads and expounds,
ibid.
[8] 2. 10 Table 10 Table 10 March 10 March 10 Table 10 March 10 M

to the shee will be free to take a Text or not, as they find it
Inpreaching, they will be free to take a Text or not, as they find it
After the Sermon, any of the people whom they thinke able, are permitted to prophe se,
mitted to prophetie.
All are permitted to propound in the face of the Congregation, what
questions upon the Sermon they thinke meet, ibid.
About the Psalmes they have divers strange conceits, but the feci-
all is their new Ordinance of a singing Prophet, who in place of
the Psalmes singeth Hymmes of hisowne making in the midst of
the silent Congregation, ibid.
They grant the lawfulneffe of read Prayers in diverse cases, p.119
They will have none to be baptifed but the children of their owne
Members; so at one dash they put all England except a very
few of their way, into the state of Pagans, turning them all out of
the Christian Church, denying to them Sacraments, Discipline,
Church. Officers and all that they would deny to the Pagans of
America, ibid.
They open a doore to Anabaptisme by three farther Positions. First,
they require in all to be baptised areall boline se above a fæderall,
which in no Infant with any certainty can be found, ibid.
Secondly, they esteeme none for their Baptisme and Christian educa-
tion a Member of their Church, till they have entred them-
Selves in their Church Covenant, p. 120
Thirdly, they call none of their Members to any accompt before their
Presbytery for obstinaterejecting of Pado-baptisme, although
the Brownists doe excommunicate for that sinne, ibid.
They participate with none of the reformed Churches in the Lords
- Supper, yet they scruple not to communicate with Brownists and
Anabaptifts, ibid.
. Their way of celebrating the Lords Suppersis more dead and com-
fortlesse then anywhere else,
They have no catechifing, no preparation, nor thanks-giving-Ser-
mons; ordinarily they speake no word of the Sacrament in their
Sermons and prayers, either before or after, ibid
They have onely a little discourse, and short prayer in the conse.
cration of both the Elements; thereafter, in the altion nothing but
dumb silence, no exhortation, no reading no Psalme, ibid
They require none of their Members to come out of their Pewes t

the Table, and they acknowledge no more use of a Tal Brownists at Amsterdam, which have none at all,	ble then the ibid.
They teach the expediency of covering the head at the	Lords Ta-
ble. They are as much for the popular Government as the	Brownifts,
All Discipline must be executed in the presence and with of the whole people, and all must passe by the expresse every one,	theconfent
Dissenters not onely loose their right of Suffrage for the are subjected to censure if they continue in their dissen	time, but
They are much for private meetings; for it is in them that if frame the Members of other mens Congregations int mould; but the Brownists, and they of New-Englanged the bitter fruits of such meetings, have relinqued discarged them,	they usually to their new nd having ished if not ibid.
They flatter the Magistrate, and slander the reformed without cause,	Churches P. 134
Some of them are for the abolishing of all Magistracy, All of them are for the casting out, and keeping out of to an Church all Princes; all Members of Parliament, strates of the Counties and Burrowes that now are ever have been, and are ever like to be hereafter, exc fem.	ibid. be Christi- all Magi- , and that
These sew Magistrates which they would admit, have a but by the errour or malice of a sew, to be quickly the Church without any possibility of remedy, When they have put all who are not of their mind out of of Magistracy, year out of all Civill Courts; the gregistrates they admitt of, be they Kings or Parliam subject them all to the free will of the promiscuous s	the places atest Ma- ents, they
When Magistrates will not follow their new errours, they very ready to make Insurrections to the great haz whole State,	ard of the
whole State,  Many of them deny to the Magistrate any power at all it ters of Religion.	nthe mat-
ters of Religion, Their principles doe spoile Princes and Parliaments of the  I g g 2	peir mbole egistative

Ine Contents.
Legislative power; they abolish all humane Lamesthat are made, and hinder any more to be made.  The Civill Lames which Mr Cotton permits men to make, binde no man any further then his owne mind is led by the reason of the Law to Obedience.  P. 128 They put the yoke of the Indiciall Law of Moses on the neck of the Magistrate,  They give to their Ministers a power to set in Civill Courts, and to voycein the election of the Magistrates, and to draw from Scripzure civill Lawes for the Government of the State, ibid.  They offer to perswade the Magistrate contradictory Principles according to their owne interest; in New-England they persmade the Magistrate to kill Idolaters and Hereticks; even whole Cities, men, women and children.  P. 129 But here they deny the Magistrate all power to lay the less restraint upon the grossest Idolaters, Apostates, blass hemers, Seducers, or the greatest Enemies of Religion,  No great appearance of their respect to secular Learning and Scholes,
Independency much more dangerous then Brownifine, ibid.
Chap. 7.  It is unjust scrupulosity to require satisfaction of the true grace of every Church Member.  The Independents prime Principles,  Its unjust scrupulosity to require satisfactorie assurance of the true

The Independents prime Principles,

Its unjust scrupulosity to require satisfactorie assurance of the true grace of every Church-Member,

Their Tenet about the qualification of Members, is the great cause of their separating from all the reformed Churches, though they doe dissembleit,

In this they goe beyond the Brownists,

The true state of the question, is, whether it be necessary to separate from a Church wherein we get no satisfaction of the true grace of every Member at their first admission?

For thenegative, we reason sirst from the practice of Moses and the Prophets, who did never offer to separate for any such reason, p. 159. The causes of a just separation were smaller under the Law nor under the Gospell,

Our

THE RESERVE OF THE PARTY OF THE	Contract the Parties of the Contract of the Co	1000000000000000000000000000000000000
	m the example of Christ and hi	
	for any such causes	
	spossible to finde true grace in evi	
of any visible Churc	ch that ever was, or shall be in	the world,
	Carlos D. a. C. B. Contract a Salter and Street Contract of the	p. 159
The fourth. This fatisfat	tion in the true grace of all to be	admitted,
is builded on four e err		P. 160
The fifth Argument. 7	Their Tenet is followed with dive	erse absur-
dities		P. 161
Cottons Peafons to the c	contrary answered,	P- 163
The first reason put in for	people; or to the Freeser	* ibid.
All the parts of it are vit	tinge	ibid
His second Argument,		p.168
Histhird Argument,		P. 169
Hisfourth Argument,		P. 170
His fifth,	to fit The Other Litters one Con-	P. 171
His fixth,	Pakasas	P-172
His feventh.	he prople been not the Keyers	ibid.
His eigth,		
	or twelve Reasons put in one, will	he too weak
	of bis most beaut conclusion.	an ar atur
A share while the soil of	12 11/2 and law to N water spined or	1 Tray sous
.box.	Chap. 8.	STEERSON OF
Hoardet get had well we	ng the right of Prophering	and Married or
The State of the Questin	ing the right of Prophelying.	The last of the la
The first a Authors of the	Guelia all the swad of goods	A CANADA
The Independence defen	is Question.	2 Asquising
The same has Minister	rence among themselves hereabon	in E.A
he Chaile invited	s may ordinarily prophesse, me pr	avess jurys.
oy Christs joyning to	gether the power of Baptisme a	na tue pow-
Crof preaching.	ach, must be sent to that worke.	42 6195122
secondly, i nejetnat pre	ach must be sent to that worke.	010 H 6010.
1 heraly, every ordinar	y Preacher labours in the wor	d and Do-
ctrine.	BETTER BETTER	176
Fourthly, none out of O	ffice, have the gift of preaching;	for all that
have that gift, are en	isber Apostles, Evangelists, Pro	phess, Pa-
Stars, or Doctors; an	Office might sacrifice.  Office might sacrifice.  The God the gift of preaching.	ib.
Fifthly, noman out of	Office might sacrifice.	ib.
Sixthly, all who bave fro	go God the gift of preaching.	are obliged

to.

to lay aside all other occupations, and attend that work alone, 177
Seventhly, the Apostles appointed none to preach but Elders. ibid. Eighly, the preaching of men out of office, is a meanes of confusion
and erronr. 101d,
The centrary arguments which Mr Cotton in his Catechism and Answer to the 32 Questions berrowes from Robinson, an.
Chap. 9.
Whether the power of Ecclesiastick Iurisdiction belongs to the people, or to the Presbytery?
What is meant by Ecclesiastick Inrisastion,
The fate of the Question, ibid.
For the Negative, that the people have no power of Inrisdiction, we
reason, First, The Officers alone are Governours, and the people
are to be governed, p. 182
Secondly, the people have not the Keyes of heaven to binde and
D-104
Thirdly, the people are not the eyes and eares in Christs body, for
fo all the body should be eyes and eares, ibid.
Fourtbly, the people have not any promise of gifts sufficient for go.  wernment, ibid.
Fifthly the popular government brings in confusion, making the feet above the head, p. 189
Sixthly, the people have not the power of Ordination, p. 186
Seventhly, this power in the people, would disable them in their Cal.
P. 187
Eighly, this power of the people would bring in Morellius Demo-
cracy and Anarchy in the Church, ibid.
Ninthly, this power of the people will draw upon them the power of
. the Word and Sacraments, p. 188
Mr Cottons ten contrary arguments answered, P. 189
Charles of the contract of the
Independency is converse to Gode Wood
Independency is contrary to Gods Word.
God is the Author of the union and dependency of particular
Churches, P. 190
Separation and Independency were the Anabaptists inventions, ibid
From the state of

	P.197
The state of the Question cleared,	ibio.
That fingle Congregations are not independent, is pro- from I Tim. 4.14. The second argument from the Apostoliek Churches, w	ved First
from I Tim. 4.14.	p. 199
The fecond argument from the Apostoliek Churches, w	bich exer-
cifed full Iurisdiction; the chiefe whereof, if not all,	were Pres-
byterial and not Parochiall,	P. 202
Our third argument from the subordination of the Chu	rch of An-
tioch to the Synod at Ierusalem, Acts 15.	P.205
Our fourth argument from the Subordination of fewer	
appointed by Christ, Matth. 8.	D. 200
Our fifth argument from the evill consequents which reas	on and ex-
perience demonstrate to follow Independency necessaril	v and na-
turally.	. D.212-4
turally, Our last argument, Independency is contrary to all to pline that ever was knowne in Christendome before baptists, The first objection or argument for Independency from I	he Disci- the Ana-
baptists,	p. 215
The first objection or argument for Independency from 1	Matth. 18.
	P. 210
The second objection is taken from the practise of the Co	orinthians
excommunicating the inceltuous man.	D. 218
The third objection from the example of the feven Ch	purches of
The third objection from the example of the seven Ch. Asia,	P. 220
Their fourth objection from the practise of the Churcho	f Theffa-
Ionica and Colosse,	ibid.
The fifth, sixth, seventh, and eigth objection,	P- 223

Chap. 11.
The thousand yeares of Christ his visible Raigne upon
Earth, is against Scripture.

The Original and progresse of Chilistme,	ibid.
The mind of the Independent Chiliafts,.	ibid.
Our first reason against the Chiliasts, is, that Christ fro	mhis Ascen-
tion to the last Indgement abides in Heaven,	p. 225
Our second reason is built on Christs sitting at ther	right hand of
God till the day of Indgement.	P. 227
Our thirdreason is grounded on the Resurrection of t	bedead; the
	Godly;

Godly and ungodly doe all rise together at the last day, Our fourth reason is builded on Christs Kingdome, which	P . 228
ritual and not earthly,	P. 229
A fixth reason from the secreey of the time of Chri	P. 230
ming, A seventh reason from the Heavenly and eternall rewar	P. 231 d of the
Martyrs, An eigth reason, the restoration of an Earthly Ictusales	p. 231 n brings
A ninth, Antichrist is not abolishe till the day of Indgemen	ne, ibid.
The Chiliales first reason is from Revel: 20. 4.  Our new Chiliales are Inventors of a new Heaven and	P. 234
Hell,	P. 236
Twelve other reasons of the Chiliasts answered,	P. 237

The rear of Agolf on Jones who wear play the lesse. Character of

Chap. zi.

See that a speed the Scripture

Die Tecesse renting a trail of the Cheriffer facility be the continue was trail

the all like air fit will be excess the charge

the way free in forward by word digets of jefferns

The Consessor and progression Callings as The contract of the

the first and the first Call of the first and

tion restrict if it desires a section in the agree were

Tid pandency fless Manth.

THE REAL

Ess :1

MINUTE TONIE

#### the well ed early factivalents of But to the end tile B A C B and be end of see

The Pre

Hile the fire of War continues to scorch every one The first and of these miserable Dominions, it is the duty of all chief Mean to compassionate Countrey-men to contribute the extinguish the uttermost of their best endeavours for the extin- War, is the guishing of these unhappy Flames, before the remainder of all our waters of the

Churches and States be burnt down to ashes.

Too much Oil already hath dropped from many unhallowed out in prayers Pens; the times now do passionately call for Waters; and them. the more cold and clear, the better, for quenching the thirst of this devouring Beaft. Vinegar and Gall, though in the largest meafures, whole rivers of Blood will not allay, but augment the heat of a Civil War: The most hopefull Peace-makers, from whose intermedling the greatest successe is to be expected, are they whose vesselsare filled most plentifully with tears, to be poured out before the Throne of God. vem anol : may ni son

The fire which this day prevails against us, which burns up not the flesh only, but the very bones of our Kingdoms, is from above : It is the Lord who burns against Jacob like a flaming fire which devours round about. When the scorching heat of the Sun draws up Lam. 2.3. the moilture from the graffe and corn, there is no remedy for the languishing fields, till the vapours ascend from below, and thicken in a cloud; then incontinent the burning beams are intercepted, the showres descend from above to refresh and renew the withered face of the parched ground. The most seasonable exercise of al who love the peace of femulalem, is to fill the air with the exhalations of their spirits, with the perfumes arising from the kindled Incense of their Prayers; much of these holy vapours will hardly make up one cloud; wherefore many hearts would daily be breathing up together some store of that heavenly smoak. However for a time all our endravours may feem to be quite evanished, and when we have gone out to behold much ofter then seven times, there may appear to our eye not so much as the smallest beginning of the least cloud; yet when the period of Gods appointed season is come, when the three yeers and fix moneths are past over and gone, there will certainly arise a cloud, which, however at first very small, and no broader then a hand, yer will quickly become so big as to fill the heavens with voyces, and lend down to

heart poured to God.

Hillog, g. a.a.

on to the

toningin of

aut present

Miliory.

Glanch is the

9

) e

d.

the wearied earth fuch plenty of rain as could be wished.

Reformation after mourning, is the lecond step to a folid peace.

110 40 20

Prov. 16.7. Pfal. 81.15.

2 King.9.22.

The corruption of the Ghurch is the

fountain of our present Milery.

But to the end the waters of our Prayers may be the more acceptable in the fight of our Prince of Peace, who alone dispenses at his pleasure to persons and Nations that very desirable and much longed-for bleffing of quietnesse, we must cleanse our hands of those crimes which have drawn down from the Throne of Justice that plague of War which so much this day doth vex and wellneer undo us: If once our ways did please the Lord, he would quickly make our enemies to be at peace with us. If Israel did walk in his ways, their enemies should soon be subdued, and the hand of God so far turned against their adversaries, that they should submit themfelves without further opposition. But what peace can be expected, so long as the Whoredom and Witcheraft, the Idolatry and Oppression of fezabel, the crying Crimes of many in the Land, yet unrepented for, do offend the holy eye of the great Dispenfer of Peace and War? A Reformation after mourning, is the feconditien to a folid Pacification. Long may we petition both God and men for peace in vain; long may we article and treat for that end without any successe, unlesse a reall Reformation remove from the fight of God the personall abominations, the Statetransgressions, and the Church-impieties of our Lands.

The Crimes of persons are grievous, but those of a State are more: The corruption of a member is not so grievous as of the whole Body; and the deformity of the Body Politicall, is not fo unpleasant to the eye of God as of the Church: this is the Body. this is the Bride of Christ; nothing so much provokes the passion of a loving Husband, as the polluting of his Spoule. Churchgrievances were the first and main causes of our present Troubles; the righting of these, will open the door of our first hope of de-

liverance.

Whose will observe either the spring or progresse of our prefent Woes in all the three Kingdoms, will finde that the open Oppression and secret Undermining of the Common-wealth, by the craft and tyranny of the malignant Faction, did highly provoke the wrath of God, and was a great occasion of all this Discord which hath broke out among men: Yet it is evident, that the principall cause which hath kindled the Jealousie of God, and enflamed the spirits of men to shake off and break in pieces those Yokes of Civill flavery, which ingenuous necks were no more able to bear, was the consuprating of the Church, the bringing in upon her by violence, and daily multiplying of Errours, Su-

perstitions, Idolatries, and other spirituals burthens.

The method of our cure, if ever it prove folid, must lead our The State can-Physitians to the fountain of our Disease. All Treaties for ac- not be setled commodating State-differences, will be loft, if in the first place be first refor-Religion be not provided for, according to the minde of God. If med. once the Temple were builded, and filled with the cloud, the Difficulties would be small in making up the breaches in the house of the Kingdom, and filling it with Peace and Prosperity. So long as the Temple lies desolate, it is not possible to rear up the wals of the City. It were the wisdome of our great Builders, when they finde themselves over-toyled in the fifth year of their Work, as they defire not to have all their by-past labours vain and fruitlesse, at last in good earnest to set upon the building of the Church.

Interests of private persons and particular Factions, laid over with the colour of pretended State-reasons, may procrastinate dayes without number, setling of Religion : yet if we trust either ancient or late experience, these States-men provide best for the welfare of their Countrey, who give to the God of Heaven, to his Worship and House, the first and most high place in all their stu-

dies and cares.

If we behold either the first former, or the latter Reformers ofthe State of Ifrael; if we consider the practise of Moses, of David, of Hezekiah, of Zerubbabel, and others, it is evident the Tabernacle, the Ark, the Temple, did first & most lye at all their hearts. Our Neighbours and Brethren of Scotland, when this our Difeafe was upon them, and did presse them well-near to death and ruine, by this method of Phylick did in a short time regain their full health and strength, in the which they had great appearance to have continued, without any Recidive, unlesse their pious compassion and brotherly attendance upon us in our languishing had made them partakers of these evils in our company which they Gaugeere the body. This, if we will be leeve the body and and and

The lamentable neglect for so long a time of the Churches difease, makes now the Cure, if not desperate, yet much more diffi- must help what cult then once it was: so much the more had every good man need he can to recoto bring forth the best of his wits, at least of his wishes, for the verthelangulencouragement and affiltance of our great Physitians, who now, shing C bleffed be God, with all their care, are busied, above all things else, sperate about the recovery of that languishing Patient. The voices of

till the Church

di Errour.

The State can-

Emile Charle

fome of her more faithfull fervants crying aloud in the ear of all the world of their Miltris extream danger, of her approach to the doors of death; this noise hath awakened and given an Alarm to many, that now they run with speed to recover the expiring breath of their dying Mother, not without some disdain and indignation against them by whose subtill artifices, and more then ordinary industry, they have been kept off all this while from so much as approaching the fick bed of the dangeroully diseased Spoule of Christon I bus many drive in said bus mobant I sha lo

The offer of a ftrange and ea-

And now while so many gracious hands are about this noble Patient, every one out of their rich shops bringing the choicest fie remedy of a Medicaments they can fall upon; I also, out of my poor store, Looking-glaffe rather from a defire to testifie affection then confidence of any skill in this Art, do offer unto her, as one mean of help, a Looking-glasse, wherein if the will be pleased but to behold the Sympromes of her Difeafe, by this inspection alone, and clear fight of her face in this Glasse, without any further crouble whether of Potions within, or Applications without, I am hopefull, through the bleffing of the great Mafter of all lawfull Arts, the shall be able to shake off the principall of those evils which now do most afflict her.

That by the eye alone very noylome Difeases may be conveyed to the body, it is the ancient credulity of some. However, daily experience puts it out of all doubt, that through the glaffe of the eye the foul may be infected with the desperate Diseases of most peftilent passions of But that which here is offered, is much more rare and fingular by looking in a Glaffe to cure the worst Diseases, and to remove from the foul the most dangerous passions by meer contemplation. And the who which they bid erest here ilsten

The malignity of Errour.

2 Tim. 2.17. 3 Pet. 2.1,2,3,4 The Authors The Authors a literation distoner downing a literation of the clear view of all, the Errors which trouble

To leave Metaphors, my meaning is, that the greatest hazard of our Church this day, comes from the evil of Errour. This, if the Apoltic Paul may be trufted, doth ear up the foul no leffe then a Gangrene the body. This, if we will beleeve the Apostle Perer, is a pernicious and dumable evil, which brings on sudden destruction. It is a sinne before God no lesse abominable then those which brought fire on Sodom, the flood on the first World, the chains of darknesse upon the evil Angels. A word to sind and this or

At this instant, when the evil of Errour hath spread it self over the whole Body of this distracted Church, it seems it may prove a remedy not unprofitable to draw together the chief heads of

those errours which now are flying abroad; their faces being cleerly described in one short Table in their true lineaments and native colours, will appear so deformed, that many who now are bewitched with them, upon this fight, may be brought out of all

further affection towards them. The ward and analy and analy

This is the end of my present work, without the least intention, And that with so farre as I can understand my own meaning, to create any just justice & love offence or reall hurt to any mans person. For, truly, I know not towards all the creature breathing, to whom heartily I do not wish Grace, persons. Mercy, and Peace; onely the opinions which for a long time, with all licence, are blown by the Spirit of errour over all the Land, to the dishonour of God and the indangering of many a mans falvation. I wish were set out in their clear and lively shapes, that they may be feen, as truely they are, without any difguife, by the eyes of all; I am much deceived if their bare and unmasked face shall be found very pleasant to solid and intelligent minds.

And because it is a matter full of difficulty to set down the tepents, especially erroneous, of anymen, according to their own going and lo contentment, that herein I may do wrong to none, it shall be my care in every thing I conceive materiall and controverted, to speak nothing without Book, but alwayes to bring along my Warrant, to alleadge pothing doubtfull of any mab, but what himfelf or some other, whose Paith is above just exception, hath published

before me to the world. Two is delto day a reed your lift and y

If for all this, my teltimony be refused, I can but declare, that knowingly I do not misreport either the words or the fence of any man; for, I esteem Truth so honourable and so beautifulla creature, but falsehood so deformed and base, that no consideration (I know) would so far over-balance my mind as wittingly to make me entertain the one, with the prejudice of the other. Notwithstanding, if so it should fall out, which is very casuall to men, much my betters, that through inadvertence I should misapprehend, and accordingly mifreport any mans judgement, upon the smallest conviction I purpose not only to retract my misconceptions, but, for further fatisfaction, I promise to make my retractation no leffe publike then was my errous not your gired mort

It is not my purpose to take notice of every extravagancy on which hath dropped from all the differenced brains of the time; rethe profit of fuch a task would not countervail the Labour a onely I will put down as it were in one Table, so many of these irre-

Treatile.

gular conceits, which now are abroad, as may demonstrate to any common eye the undeniable footsteps of the Spirit of Errour and Schism walking among us, and bringing forth in great plenty the births of his darknesse, to the end that such a multitude of Satans Brats, appearing openly in the arms and bosoms of otherwife (I suppose) well-meaning people, the beholders may tremble, and with all carefulnesse avoid the deep deceipt of that Angel of Light; and the deceived themselves seeing with their eyes what they hugge and dandle, to carry in the face the clear lineaments of a mishant Parent, for grief and shame that they have been fo long Nurling-Fathers to Satans brood, may become the first to dash the brains of these cursed Brats against the stones; or if they needs must obstinately continue fond of that bastard Generation, they may enjoy what they love, themselves alone; all well-advised men standing aloofe from the danger of so misordered and irrationall affection.

The partition of the enfuing Treatile.

The principall by-paths, wherein the most among us this day do tread, who divert from the high, open, and streight way of the Reformed Churches, may be reduced to ten generall Heads: The Browniks or rigid Separatifts, are the first who break off at a side: The Independents, their children, go on with them for a time; but, wearied with the widenesse of their Parents wandring, professe to come in again towards the rode way, yet not so closely, but still they keep a path of their own. How much nearer these men professe to draw towards us then their Fathers, so much the farther their other Brethren run from us; for, the Anabaptifis go beyond the Brownists in wandring; the Antinomians are beyoud the Anabaptists, and the Seekers beyond them all.

These five lead aside on our right hand: towards the left these be no fewer crooked Lanes; The Prelaticall Faction; the downright Papifts; the Arminians; the Socimians; and, who now make as much trouble as any, the Erastian-Civilians.

Of all these we will thus far consider, as first, in a brief historick narration, to fet down their originall and present condition; Secondly, to name their tenents in particular; Thirdly, to refute

from Scripture some of their most prevalent errours:

ll our present

Onely in the entry; one stumbling block would be put by! It is marvelled by many whence these new Monsters of Sects have arisen: Some spare not, from this ground, liberally to blaspheme the Reformation in hand, and to magnifie the Bifbops as if they had

expect from

Presbyteries

and Synods.

kept down, and this did fet up, the Sects which now predominate. But, these murmurers would do well in their calm and sober times, to remember that none of the named Sects are births of one day; but all of them were bred and born under the wings of no other Dame then Episcopacy: the tyranny & superstition of this Step-mother, was the feed and spawn of Brownisme, the great root of the most of our Sects; all which were many years ago brought forth, how ever kept within doors fo long as any Church-Difcipline was on foot: Now, indeed, every Monster walks in the street without controlement, while all Ecclesiasticall government is cast asleep; this too too long inter-reign & meer Anarchy hath invited every unclean creature to creep out of its cave, and thew in publick its mishapen face to all, who like to behold.

But, if once the government of Christ were let up amongst Presbytery will us, as it is in the rest of the Reformed Churches, we know not betheir grave. what would impede it, by the fword of God alone, without any fecular violence to banish out of the Land these Spirits of errour: in all meeknesse, humility, and love, by the force of Truth con-

vincing and fatisfying the minds of the feduced.

Episcopul Courts were never fitted for the reclaiming of minds ; their prisons, their fines, their pillories, their nose-slittings, their ear-cuttings, their cheek-burnings, did but hold down the flame

to break out in feafon with the greater rage.

But, the Reformed Presbytery doth proceed in a spirituall Me- The Presbytethod evidently fitted for the gaining of hearts; they go on with rial way of the offending party with all respect, and at so much leasure as can proceeding. be wished, appointing first the fittest Pastors and Elders in the bounds to confer and instruct him in private : if this diligence do not prevaile, then they convent him before the Consistory of his Congregation; there by admonitions, instructions, reproofs, and all the means appointed in the Gospel, they deal with him in all gentlenesse, from weeks to moneths, from moneths oftentimes to years, before they come near to any censure; and if so it fall out that his insuperable obstinacy force them to draw out the terrible Sword, their proceeding here also is so exceeding leasurely; and full of sensible grief and love to the party, of fear and Religion towards God, that it is a fingular rarity among them to fee any heart so hard as not to be mollified, & yeeld before that stroke be given. Excommunications are so strange in all the Reformed Churches, that in a whole Province, a man in all his life will fcarce

scarce be witnesse to one, and among them who are cut off by that dreadfull Sword, very few do fall in the States hand to be troubled with any civil inconvenience. to suon tant redmemer of same

What England expect from Presbyteries and Synods.

By this kinde of Government, other Reformed Churches with rationally may ease have kept themselves pure and clean of all our Heresies and Schisms, not onely Scotland, Switzerland, and divers parts of Germany, but France it felf, which to this day was never bleffed with any affiltance from the secular Arm; by this spirituall and divine adminicle alone, have kept themselves safe from the irrup-

tion of all erroneous Spirits.

I confesse that Holland hath been a cage to these unclean birds; but the reason is evident, the civil State there walking in the corrupt principles of carnall Policy, which cannot be bleffed with finall successe, doth impede the exercise of Church-Discipline in its most principall parts; these last fourty years that Land hath not been permitted to enjoy more Generall Assemblies then one, and how great Service that one did towards the purging of the much corrupted Church, and calming the greatly disturbed State, all their Friends in Europe did see and congratulate, while their foes

did grieve and envy it.

It is not prophecy, but a rationall prediction bottomed upon reason and multiplied experience; Let England once be counted nanced by her Superiour powers, to enjoy the just and necessary Liberty of Confiltories for Congregations, of Presbyteries for Counties, of Synods for larger Shires, and nationall Assemblies for the whole Land, as Scotland hath long possessed these by the unanimous confeat of King and Parliament, without the least prejudice to the civill State, but to the evident and confessed benefit thereof; or as the very Protostants in France, by the concession of a Popish State, and King, have enjoyed all these four spirituall Courts the last fourscore years and above : Put these holy and divine Instruments in the hand of the Church of England, by the bleffing of God thereupon, the fore and great evil of so many Heresies and Schifms, shall quickly be cured, which now nor onely troubles the Peace and welfare, but hazards the very subsistence both of Churchand Kingdom: without this mean, the State will edil it towards God, establib liaminique don for any set anodaniav ai flore the heart so hard as not to be modified by yeeld before that the heart

given. Excommunications are to firange in all the Relatined Charles, that in a whole Lovings, a man in all his like will

STREET



But behald, in the militar and Confaucts and Frium

#### The Originall and Progresse of the BROWNIST



He greatest without comparison, and most admi- Satan is the rable work which the hand of God hath brought great enemy of to passe upon earth in these latter Ages, is, the the Churches Reformation of Religion from Antichristian pollution and tyranny: No other could have been expected from the Prince of Darknelle ; but ex-

tream opposition to this so high a prejudice of his Kingdome : Incredible is the help which this unclean Spirit hath made to Antichrist his chief servant, for the upholding of his cottering Throne. How many Princes and States hath he stirred up to perfecte with fire and fword, to the cruellest deaths, the innocent Witnesses of the Truth? How many learned Divines hath he bewitched with his Enchantments, to fpend their spirits and time in maintaining by Word and Writings the grofiest abominations of that Romiff Idol? In the service should be saved and service of the Romiff Idol?

But the chief Artifice whereby this crafty Serpent hath most His chief inimpeded the progresse of the Gospel, and kept the Triple-Crown struments alupon the Popes head, is his powerfull working in the midst of the wayes have bin children of Light: So cummingly hath he infinuated himself into friends to Rethe counfels and actions not onely of the children of this world, ligion. but of the Sons of Sion themselves, that by their hands more then any other, he hath laid in the way of Christs running Chariot feardals insuperable, impediments intermevable, by any humane might, till the Lord from Heaven put them out of the way.

The light of the Goffel broke out to clear, the heat of Zeal, the Reformation truly heroick and more then humane wifdome and courage of the at the beginfirst Reformers, were so irresistible, that all the power of Papal ingdident Princes, and all the learning of their Clergy, were not sufficient with an impoobstacles

What was its full frop.

obstacles unto the Torrent of their spirit; all these humane Bulwarks were overflowed with the flood of the gifts of Gods Spirit in his Servants. The whole Kingdoms of England and Scotland, Denmark and Sweden, Ireland and Navar, were subdued to the Scepter of Christ; much of France and Pole, the most of Germany both above and below, the most of Hungary and Switze were pulled out of the Popes mouth; Italy and Spain were entred, and fair beginnings of a gracious day did appear to both.

What was its first stop.

> the Churches Reformation.

But behold, in the midst of our Conquests and Triumphs, while all our enemies without were upon the point of fainting and despair, the Dragon and his angels got interesse in the heads of our friends, and by their hands drew us back from the purfuing of our foes, who were ready to have given over and submitted; but remarking our unexpected halt, and turning from them one upon another, they got a time to breathe, and to gather such strength, that ever lince they have been the purfuers; and as long ago they have regained much of their loffe, fo doubtleffe, had it not been for the invincible strength of our Captain, before this day they had totally ruined us, and an about one double ofe

To passe a number of stratagems whereby Satan hath diverted Protestants from carrying on their work against the Popish party, Lrouch burupon two, a double erroneous Principle, whereby he hath infatuated many a thousand of men (otherwise not irrationall nor ungracious (and brought divers whole Churches to fuch perplexities & confusions that they lye to this day entangled unable to disengage themselves of those snares and fetters, that (as all piety and reason do command) they may joyn cordially their de enominant whole strength with their Brethren against the common enemy.

The fountain. of Protestant Discord. briend

In our flight from Rome, he got some perswaded to stand too foon, before they had past the Territories of the Whore, and the Line of her Communication: Others he wrought to the contrary perswasion, he made them run on too long, not only to the utmost Line of Errour, but also far beyond all the bounds both of Charity and Truth: Hence our greatest Woes, all our Discords and mutuall Woundshave sprung from these two Fountains: This is the true originall of our diversion from following the enemy, to attend the worst of wars, our civill and Domestick combats.

By a very evill advice, Luther and his followers stuck at the later parts of Reformation; they could not down with the whole obstactes

Body 5

The unhappy Principle of the Lutherass

Body; and in this their sensible infirmity, they became utterly impatient of all contradiction: That Calvin and his Brethren should go beyond them to cry down a corporal presence of Christ in the bread of the Sacrament, to remove Images from Churches, to put out of the Worship a world of idle Ceremonies, it was to them a matter of high disdain, and a Quarrell, which yet is not dead, but continueth transmitted from the fathers to their children of this our generation. Who would not have thought that the rivers and seas of Germane blood which this last Age have run in a good part out of this spring, might have been more then fufficient to have drowned all fuch Quarrels in a much more implacable Nation?

On the other hand, Nicholas Stock, and Thomas Muncer, with And the more their intemperate zeal, ran themselves so far out of breath, that unhappy Printheir followers to this day could never be content to be circum- nabaptifts. scribed within the bounds of any moderation: They and their posterity the Anabaptists, under the colour of extream promoting even to pracipitation, have been the greatest retarders of the work of Reformation; for beside their own falling off, and separating from all the reformed Party; yea, their cruel invading by Fire and Sword, without any mercy, all their diffenting neighbours; their frantick extravagancies became so terrible scandals to the remnant of Papists, that no one thing did so much tie their heart to Rome, and avert them from entertaining any good thoughts of that Religion which to them appeared the root whence fo curfed branches had forung up. dam and the

Both those bitter roots were quickly transplanted from Germa- Somewhat of ny to England, where hitherto they have brought forth exceeding both these ways ill fruits, albeit not altogether so pernicious and plentifull as in was entertained in England that ground where the hand of the envious man at first did fow Parties, or who will adver the whetand feedel of beca

Cranmer, Ridley, and some others of the prime Confessors and The originall Martyrs of England, receiving their first light from Wittenberg, of the English and keeping still more correspondence with their acquaintance Ceremonies & in higher Germany, then with Calvin, lor any of the French Di- Episcopacy. vines, did follow the Luther are Principle, howbeit not in the Do-Arine wherein Melanthon, Bucer, Martyr, and the rest of Luthers best disciples did at that time leave their Master; yet so much in the Discipline, Worship and Ceremonies, as that their great ineogiatney

incogitancy hach cost England very dear to this day; for this was the chief spring of all the world! Divisions which fince have rent our bowels, of al the grievous perfecutions which have undone many, & vesed more of the godly, & banished far from their Country some thousands of very precious souls; and at last, by the craft of fome Sinons, this became the Trojane horse, to carry in its belly, & let down in the midst of our City and Temple, the whole Popery of Rome, and Tyranny of Conftantinople, in a way of fo deep policy and mighty strength, that onely the wisdome of God was able to discover, and when discovered, his arm alone was strong enough to break that fnare.

Whofoever is unwilling to give to God this glory, we must fay he is unacquainted with the counfels, and unattentive to the actions both of God and men, which these by-past years in this Isle, upon a high Stage, have been acted, albeit sometimes within, and

sometimes without the Curcain.

The originall of the Separatifts.

The other Root of Anabaptism hath always been sending up to us ungracious fruits, and at this hour is very instrumentall to our Woes. When Cartwright, Hildersham, Travers, and many other gracious Divines, by the bleffing of God upon their great diligence, had undermined and well-neer overthrown the Episcopall Seas, and all the Cathedrall Ceremonies; incontinent the generation of the Separatiffendid ftart up, and put fuch retardances in the way of that gracious Reformation, as yet remain, and, except by the hand of God, will not be gotten removed. In Tant to a manufacture

It is true, the malignancy of the Episcopull party, and emulatiou of the Separatifir themselves, would make Carroright and his Somewhat of friends the old Unconformilts, to be the Fathers of thar Sect; notwas entereding withstanding whoever is acquainted with the Times, or will be at ed in karland. the pains, with any confideration, to confer the Tenents of both Parties, or who will advert the issue and sequel of both ways, can-Henigiro of T not but pronounce Carrivright and all his followers the Uncon-This and of formitts, very free from the unhappinelle of procreating this Ba-2 soldoman frard : That ill-fac'd childe will father it felf , the Lineaments of Anabaptifm are clear and diftinct in the face of Brownifm.

The Doctrine of the Anabaptifts, who in great number fled over to England, when for their abominable and horrible Crimes, by Fire, and Water, and Sword, they were chafed out of both the Germanies, is so like, and in many things so much the same with inçogiatinty

Episcopacy.

the Doctrine of the Brownists, that the derivation of the one from

the other feems to be very rationall.

Nothing more like then that as Morellins did learn from the Brownism isa disciples of Muncer his Ecclesiastike Anarchy, whereby he trou-daughter of bled the Church of France, till by Beza and Sadael, in the General Anabaptism. Assemblies of that Kingdome, he was confounded, and his Anabapriftike follies exploded; fo that Brown and Bolson did learn in the fame School, that very ravery of Morellius, and many other the like, by the which, about the same time, and ever fince, they have pitifully vexed the Church of England.

That Brownism is a native branch of Anabaptism, is also evidenced by the frequent Transition of many from the one to the other. The dissolution of Ice, Snow, or any other vapour into water, argues strongly for their originall from that Element. The ordinary running over of Separatifts to the Anabaptifts, demonstrates clearly enough who were their fathers of old, & who their

best beloved Brethren this day.

But passing the Kindred and Pedegree, let us consider the Fa- Bolton, the first mily it felf, & the persons of greatest note that yet have appeared known Separatherein. The first Separatist I read of, was one Bolton, a man by tist in England, whom his followers can have small credit; for the finger of Gods hanged himself. Justice stirring in his conscience, made the sense of his Errours so grievous to his foul, that not onely he did publikely at Pauls Cross recant them, but thereafter was fo dogged with a desperate Remorfe, that he rested not, till by hanging of himself he had ended his miserable days. The truth of this Story is confessed by the parties themselves: That Bolton was a Minister of an old separate Congregation before Brown: That he did recant his Separation, and hang himself, Robinson, the bast Advocate for that party, doth literally acknowledge in his Justification, p. 50. (A)

The horror of this remarkable Vengeance did not deter Robert Brown, first a Schoolmaster in Southwark, and then a Preacher cond Leader at Islington neer London, to take up that banner of Separation, of that way, rewhich God, as with a Bolt from heaven, had wrung out of the hands of miserable Bolton; albeit that cause did thrive no better

with him then with his predecessor. and to reason dissortants When this rash young man; for old he could not be in the lous person. 1580 year of God, when he was the prime Leader of that Sect, having but lately died: when hey I fay, had gathered a fepa-

Brown, the fecanted his Schilm, and to his death was a very scandan

E over miss

Anology for

rate Congregation, and drawn up for the defence of his Way these Writings, whence ever fince the best Arguments for that Schism are drawn; (B) they went over to enjoy their liberty to Middleburgh of Zeland: But behold the wrath of God following them at the heels; when there was no disturbance from without, they fell to fuch jarring among themselves, that soon they broke all to pieces; the most turned Anabaptists, Brown himfelf returned to England, recanted his Brownism, received a Parfonage at the hand of a Bishop: The course of his life, to his deep old age, was fo extreamly scandalous, that more then ordinary charity is needfull to perswade that ever he was led with a good spirit. I have heard it from reverend Ministers, that he was a common beater of his poor old wife, and would not stick to defend publikely this his wicked practice; also, that he was an open profaner of the Sabbath; and that his injustice, in not paying the small pittance he was indebted to him whom lazinesse in his Calling made him to keep for the supply of the cure of his Parsonage, did bring him to prison, in the which, for that very cause, he continued till death. I way men ston formen to enough of the wife it with

When the wickednesse of this man is objected to Robinson his Scholar, he is so far from denial, that under his hand he testifieth

it abundantly. (C) an adaptain como made eid at primite siffer

The humour of Barrew the third Master of this Sect.

Roller alse for the

known Scome.

tinged model.

The third Malter of this Sect was Barrow, the most bitter and clamorous Censurer of all the Reformed Churches of any that yet hath put Pen to Paper, chuse whom you will of the most descriptefull Jesuites: let their Books which are most besprinkled with Gall, be compared with Barrows Discovery, this to my taste is nothing sweeter then the bitterest of them all: And yet there is small reason why with so great arrogance he should have taken in his hand the Censors rod, if all be true of him which his opposites object. However, before he could gather any formed Congregation, his invectives against the Faith, Baptism and Laws of England were so excessive, that Queen Elizabeth, impatient of his Contumelies, by the evill advice of the cruell Prelates about her, caused him on a morning to be hanged on the Tower-hill.

The fourth Leader of this Way was Master Johnson, who, affraid at Barrows execution, got over, with the Church he had gathered, to Amsterdam, and there for many years was Pastor to

the first settled Congregation of Brownists we read of.

The strange carriage of Johnson and Ainstworth, the next two Leaders of the Eronnists.

को जांग अध्यक्ष

-१६ प्रश्ना कार्य ।

cond Leader

This man, with Ain worth his Doctor, fent out to all the Reformed Churches the Confession of their Faith in the year 1602. But long it was not till it appeared to the World that no better spirit did reign in that copany then in the former Societies of this way.

For incontinent three shamefull Schisms one upon the neck of another, broke out among them: First, many of them turned Anabaptifts, and were excommunicated. Secondly, Mafter Johnfun fell to fo great oddes, first with his brother, Master George, for small matters, and afterward with his Father, that he excommunicated them both, and was curfed by both, when he had rejected peremptority the mediation of the Presbytery of Amsterdam for reconciliation. Thirdly, the remnant of the company, a little after, rent in two, upon needlesse Questions : Master Ainsworth the Doctor with his half, did excommunicate Johnson and his half, who were not long behinde, for they also did quickly excommunicate Ainsworth and all his followers at shiftere bil and alguidates

Hereupon, the war betwixt these two handfuls of people became so sharp, that Amsterdam could not keep them both; for Johnson, with his side of the house, got away to Emden, where, after his death, that little company, as I suppose, dissolved and vanished. Ainsworth went over to Irland, where ever since some of his disciples have lived, but himself returning quickly to Amsterdam, his company, after his death, remained long without all Officers, very like to have dissolved; yet at last, after much strife, they did chuse Mr. Cana for their Pastor; but could not agree till very lately, upon any other Officer, and even yet they live without an Eldership, as they did before without a Pastor. The most of these things are the confessions of the party, (D) the rest are notorious, and will not not be denyed. A belief and

The weight and evidence of Gods hand against Johnson and The horrible Ainsworth had so far disgraced that Sech that in the opinion of the wayes of Smith moft, no man would ever more look after it : Yet two other Di- their fixth Mivines of very good parts, did fet under their shoulders to support it for some longer time; but so, that in the end they did undermine and undo it, though in a contrary way. on offergorg adding? Total

Mafter Smith (a man as I have heard of right eminent parts) falling to that side, and writing against the use of the Lords Prayer, was convinced in a publick meeting by Malter Hinder ham and others, (for the Unconformills alwayes had the one eye no

The

The regional

can of Smith

his want dings

lesse intent upon the Separatists, then the other upon Episcopacy) notwithstanding Master Smith (for all his conviction, and open profession upon his knees of his full satisfaction) did relapse, and by his perswasion, moved a great company to follow him out of

England to Ley in Holland.

There he persevered nor long in concord with his Elder Brethren of the Separation, but quickly accused them all of Idolatry in their worthip, for looking upon their Bibles in the time of preaching, and on their Psalters in time of singing; (E) and of Antichristianisme in their Government; because in their Presbytery they sowned to Pastors, other two Officers, Doctors and ru-

ling Elders, which to him were humane inventions. To it is in our

Neither here did the Spirit of Errour permit him long to stands. But as in the Preface of his Book of difference from the old Separatists, he professeth a resolution of inconstancy: (F) So accordingly he did practise, falling from Brownisme to Anabaptisme. And as ordinary Brownisme, when he was a Brownist, did not please his taste, without his own resinings; so turning Anabaptist, the common sorts of that way did not please him; (though of the Anabaptists there be more kindes then of any other Sect this day extant) yet by none of them all, would his conscience permit him to be Rebaptized; but he needs must Rebaptize himself, and so draw on the just intamy of a Sebaptist. (G)

For a recompence of this wantonnesse in erring, behold how the just Lord permitted Satan to lead him, yet one step further: It is not onely a common report, but I have heard it from the gravest and most approved Divines of the Kingdom, That upon his death-bed he became a Preacher of his own perfect righteous

nesse, if not a professed Arrian.

A remarkable vengeance up-

The fearfull

end of Smith

his wandrings.

An example full of horrour, which God hath fet forth, if men will be so wise as to be disciplined in the persons of others, to bridle the petulant wits of this age, who make it, if not their pastime, yet their exercise and glory to impugn by their Sophisms, the setled Tenents and practices of all Christians before them. Master Smiths progresse and end ought to circumscribe their luxuriant spirits within the circle of some moderation, lest all the glory of their new inventions be crown d with some shamefull conclusion. When the infamous practices of Master Smith are objected to his party, they have no leaf of excuse wherewith to cover the (H)

The

The other supporter of languishing Brownisme, in its dying dayes, was Mafter Robinson, the most learned, polished, and modest spirit that ever that Sect enjoyed : it had been truly a marvell if

fuch a man had gone on to the end a rigid Separatift.

This man having gone over from England to Leyden, with a Robinson the separate Congregation, did write for a time very handsome Apo- last grave and logies and justifications of that evill way; but, Doctor Ames and of the Brow-Mafter Parker compassionating the man, and pitying that so ex- nifts, did in the cellent parts should be so ill employed, laboured him so by Con- end undermine ferences and Letters, that there was great appearance, if his dayes his party. had continued, he might have proved a happy instrument for the extinguishing and totall abolition of that Schism: but God in his wisdom intending some farther use of that great evill, was pleased to take him away in the beginning of his good Work.

He came back indeed the one half of the way; he ruined the rigid Separation, and was the Author of a Semi-separatism, printing in his later times against his former Books, the lawfulnesse of communicating with the Church of England in the Word and Prayer, albeit not in the Sacraments and Discipline: This was a fair Bridge, at least a fair Arch of a Bridge for union; but the man being removed by death before he could perfect what he had begun, his new Doctrine, though it was destructive to his old Sect, yet it became an occasion of a new one not very good.

It was the womb and feed of that lamentable Independency which in Old and New England hath been the fountain of many evils author of Inde already, though no more should ensue, as anon shall be declared: pendency. Onely here we observe, that the last two best-gifted Leaders of the Brownists, have been the real! Overthrowers of that way: for ever fince the time of their conduct, these of England whose humons carried them out of the bosome of their Mother-church have turned either to Smiths Anabaptism, or to Robinsons Semi-separating Independency. These kindes are multiplyed exceedingly but for the old Brownists, their number either at London or Amsterdam is but very small; and their way is become contemptible not only to all the rest of the world, but to their own children also even they begin to heap coals of contumeties upon their Parents heads, as may be seen in the Elogies which both Master Corrow (I) and the five Apologists are pleased to give them in print: (K) Yes, to much are these Children ashaned of their Fathers, that they

ufually

Sala mont itti

usually take it for a contumely to be called after their name. No Independent will take it well at any mans hand, to be called a Brownift, either in whole, or in the smallest part.

## The Testimonies.

(A) Robinsons Justification, p.50. It is true that Bolton was (though not the first in this way) an Elder of a separate Church in the beginning of Queen Elizabeths days; and falling away from his boly profession, recanted the same at Pauls Crosse, and afterwards hanged himself, as Judas did.

> (B) Giffard against the Donatists, about the beginning. Who-Sever shall read Brown his Books, and peruse all his Scholars Writings shall see that they have no sharp arrow but which is drawn out

of his Quiver.

(C) Robinsons Justif. p.50. Now touching Brown, it is true, as he for fook the Lord, so the Lord for sook him, else he had never so returned back into Egypt, 'as be did: And for the wicked things Which Master B. affirmeth he did in this way, it may well be as he faith; and the more wicked things he committed in this course, the

lesse like he was to continue long init.

(D) Johnsons Enquiry, p.63. About thirteen years since, this Church, through persecution in England, was driven to come into these Countries: A while after, divers of them fell into the Herefies of the Anabaptists; and so persisting, were excommunicated by the State to recipie rest : Then a white after, many others, yea too many, though not the half fell into a Schisme from the rest; and so many as continued therein, were cast out. Also, Robinsons Justification, p.51. True it is, that George Johnson, together with his father, taking his part, were excommunicated by the Church for contention arising at the first upon no great occasion; whereupon many bitter & reproachfull terms were uttered both in Word and Writing. It is to ms a just cause of Humiliation all the dayes of our lives, that we have given, and doe give, by our differences, such advantages. Who have the

(E) Smiths Differences, p. 4. The reading out of a Book, is no part of spirituall worship, but the invention of the Man of Sinne. Books and Writings are in the nature of Pictures and Images, and therefore in the nature of Ceremonies, & so by consequent the reading of a Book is ceremoniall, The holy Scriptures are not to be retained umally

There ald that that it as

all Churchies en

lopellated that

d Ruch wall

atriurate from

Ket Igmerimes

Indy lay that

mity be kept

commenion

min

the world but their own, are

as helps before the eyes in the time of Spiritual Worship: It is unlawfull to have the Book before the eyes in finging of Psalms. The Prefbytery of the Church is uniform: the treeformed Presbytery consisting of three kindes, Pastors, Teachers, and Elders, is not Gods Ordinance, but Antichristian, and the image of the Beast.

F) Bernards plain Evidences, p. 19. Smith in his Epistle before his Differences, because he is found so unconstant, to wipe away the shame thereof, and to cut off offence for afterward; he without shame professeth to be unconstant, and desireth that ever his last

writing should be taken as his present judgement.

(G) Ibid. He hath founded a new Church; he hath, if ye will beleeve him, recovered the true Baptisme, and the true matter and form of a true Church, which now onely is to be found pure among a company of Sebaptists. Master Smith will hold ever this word Se to himself, for going into Brownism; he was a Separatist, he held differing opinions from them; and now that he is in Anabaptism, he is a Sebaptist, he wholly goeth not with that hereticall Sect.

(A) Robinsons Justif. p.53 Master Smith his instability, and

felves. All other Churches they coudemn, to far up to profile

and practife a Separation from them. The edge of their Argu-

ments, is blunly directed against the Church of Exchand alone;

but when their Doctrine or Jrudife is looked upon a little more ncer, it appears they in our their Boltz at all other Chinehes in the

Wantonne se of Wit, is his fin, and our crosse.

(I) Vide caput tertium Q. Concerning the Confinucion of the

(K) Ibidem. judgement, and, what they think of others, then what of their

world which reduce their Way. Licirinjurious a Church; or at och, that it is a fallo and Amichentian Chilich. ganders of the Cimerin of out of the which every one (though not perfectice) much lies, as England. they would avoid damenation (A)

Sometimes, intheirealm mood, they will give hetter weeter bus gurifact might hom C 201 and oth ogod w CHAP.

Sacraments thereof are true, That many moulends of its memore, are gracious and elect people. (2) But their ordinary language is of another firain, to wir, That

describ both the Charch of England is a meet Marlot, divorced from Christ, (C) That the Worlds chereof is grove. Idolatry stand the Service of

before the ever in the sime of Sametha

## CHAP. H.

## The Doctrine of the BROWNISTS

The peculiar Tenents of the Brownists wherein they differ from other Protestants, are many: Those that occur to my minde from some slight and cursory reading of some of their Books, shall briefly and plainly be set down; but with this premonition, That every thing mentioned, be not taken for an Article of Bnownism; for it is needfull at some times to interlace Tenents which are common to them with others, for the clearing of those which they have peculiar.

Their differences run most upon the Constitution and Government of the Church: They have also divers Singularities about the Circumstances and Parts of the Service of God; also concerning the Magistrate, and Schools, and divers other things. Without affectation, or curious fearch of Method, we shall propound

They hold that matters as they come to hand.

all Churches in the world but their own are Topolluted, that they must be Separate from.

Concerning the Constitution of the Church, consider their judgement, first, what they think of others, then what of themselves. All other Churches they condemn, so far, as to professe and practife a Separation from them. The edge of their Arguments, is usually directed against the Church of England alone; but when their Doctrine or Practise is looked upon a little more neer, it appears they shoot their Bolts at all other Churches in the world which refuse their Way.

For the Church of England, they fay it ought not to be called a Church; or at best, that it is a false and Antichristian Church, out of the which every one(though not persecuted) must see, as

they would avoid damnation. (A)

Sometimes, in their calm mood, they will give better words, and arknowledge it to be a true Church, That the Doctrine and Sacraments thereof are true, That many thousands of its members are gracious and elect people. (B)

But their ordinary language is of another strain, to wit, That therewith both the Church of England is a meer Harlot, divorced from Christ. (C) That the Worship thereof is grosse Idolatry, and the Service of

Their injurious flanders of the Church of England.

Yet sometimes they say that communion may be kept in preaching nd prayer.

the

the devil, (D) That all the members thereof are unclean beafts. and the limbs of Antichrift, (E) That her best Preachers that preach most for Reformation, are but Pharisees and Deceivers, (F) That the Faith, Grace and Comfort which by their Ministery they feem to bring to the hearts of the hearers, is but meer delufion, (G) That their Sacraments are Seals, not of Grace, but of the wrath of God, (H) That all Communion with her, even in the Word and Prayer, is to be forfaken. (1) we direct his notion

The Unconformits did always zealoufly plead against the Corruptions of that Church, but never against the truth of her being. or the comfort of her Communion: When by the force of perfecution they were driven out, then they did flee: Of their own accord they did never separate, but were ever most glad to live and die in her bosome, willing to partake of her Worship and Sacraments, when ever they were permitted to diffent in Doctrine, and to abstain in practice, from those things which they

conceived to be corruptions. (K)

Concerning other Reformed Churches, though free both of Their like dea-Liturgies and Bishops, and many other of the English stumbling- ling with all blocks, notwithstanding all their Reformation, yet they proformed, nounce their Worship to be idolatrous, (L) their Government tyrannous and Antichristien, (M) yea their very Constitution both in matter and form to be so vitious, (N) that with a good conscience they cannot communicate with any of them, (0) that the reformed Presbyteries and Synods are no better then the English Episcopacy; (P) yea, to Episcopacy they are so favourable, that they professe their willingnesse to acknowledge all their Civill Power, and much of their Ecclefiasticall Jurisdiction; (Q 1.) that the Presbyterius Divines have ever been as evil as Episcopal; (Q 2.) that the vitious constitution and government of the most reformed Churches in Europe, hath flowed from the ignorance and obstinacy of unhappy Culvin. (R1.)

We must not be deceived with their pleasant words, when they Their flattermake fair professions of their hearty agreement in so many things ing of forain with the other Reformed Churches, and of their willingnesse to Churches, is communicate with them both in Word and Sacraments. (R2.) dited. These flatteries are contradictory both to their Doctrine and Pra-Stice; for when they had left England, they were fo far from joyning with any of the Reformed, that they ever erected new

Churches after their own way, and made it an open and avowed cause of Excommunication for any of their Members to communicate with the Churches of Holland, among whom they did live; (R3) also the crimes of the Church of Helland, which they cry out upon, are such which none of the Reformed Divines do condemn. (S)

On the other side, the Nonconformists whom the Episcopal perfecution did banish out of England, were ever well content without erecting of a new Church; to joyn themselves as Members to any of the forain Churches, Scottish, Dutch, of French, according as they understood their Language, or had occasion of a-

hode among them, is void then they dismension they were conversed

The matter of a Church they make to be real Saints onely.

Their unrealonable ftrictneffe in this one point, is the great cause of their Schism.

Thus they doe judge of others. As for the form of that Tabernacle which they professe to build for themselves, thus we may
conceive it: The matter or members of their Church, they avow
to be Saints; but the Members of other Churches, they pronounce
them for the most part to be wicked and flagitious. (T)

The Nonconformists with all the reformed, are willing to admit of no others to the Lords Table but these who are Saints by calling, in whom they require three qualifications: First, That they have a good measure of Knowledge, and professe to beleeve the truth. Secondly, That in their life and conversation, they be without scandall. Thirdly, That they be submissive to the Discipline of the Church: But the Brownists presse a fourth qualification; Were a mans profession never so fair, and his knowledge never so great : In all parts of Doctrine, let him be most Orthodox, and in his Conversation most harmlesse, and inoffensive; were he never so willing to joyn in all the Ordinances of God, and to be governed according to the strictest Discipline of Christ; notwithstanding all this, they count him not qualified to be a Church Member, except he declare publikely in the face of the Congregation, such clear and certain signs of his reall Sanctification, and true Regeneration, as gives full fatisfaction, not only to the Minister and Elders, and many of the people, but to all and every one, or at least, the major part of the Church. (V)

If any prophane person should be admitted, he should quickly so far pollute the whole Church, that every Member thereof mult needs become partaker of his sins; (X) And if upon admonition they did not excommunicate him, they themselves ought

to bee separated from, as an infected and leprous Society.

They tell us yet more, that not onely the profanenesse of one The least sin person doth pollute the whole Church, but any one sin or error of of any Member any one Member, though godly and Regenerate, if after admoni- fended, is a just tion he continue therein, and be not excommunicate, doth so de- cause of Sepafile the whole, that it must be separated from. (Z) To distinguish ration. here betwixt fins greater and leffer, to make some errours Fundamentall, and some preter-fundamentall, it is to them a following of the Papifts in their absurd distinction of mortall and veniall fins; the least Errour joyned with obstinacy, to them is an Herefie and a just cause of Separation. (AA)

They acknowledge it is the fancy of the Anabaptists to separate for every fault and errour; but that which alone displeaseth them in this fancy, is a fault whereof the Anubaptifts feem not to be guilty, the not advertifing of the Church of the fault and errour of the Member they complain of before they separate: If this neglect be helped, the rest of the fancy they seem to approve.

Thus much for the matter of their Church; the form of it, They place the not Accidentall, but Essentiall and Constitutive, they place in an form of their explicite Covenant, (CC) wherein, all and every one of the Church in an Members, by a voluntary Association, without the Authority of expresse Coeither Magistrate or Minister, do binde themselves under a so-

lemn Oath to walk in the wayes of the Gospel. (DD)

When two or three, or some very few, (for they require no Seven may more then seven to a full and perfect Congregation; (EE) and make a perfect they professe it unlawfull to admit any more then can commodi- Church, yea, oully at one time, in one place, partake of all the Ordinances;) (FF) If when these few, I say, have departed not only from the English, and the rest of the Reformed, but also from every Church of their own way, wherein they finde the least errour or sin of any of the Members, whereof they have complained, not to be amended, either by the Repentance or the Excommunication of the party : (GG) The Affociation of these men, thus sepa- The erecting rate into a Covenant is the effentiall form of their Church. of a Church

But the affociation must be so voluntary and free, as not to requireth, neiwait for the countenance of any Authority, either Ecclesiastick, ther the Magior Civill; to supplicate the Magistrate for his favour in the gather-nisters affist-

people, with any Ibdier.

mil Bro. on I

and to them

ing of a new Church, is to them a fin; (HH) and to erect a Church by the help of any Minister, to them is a contradiction; For the Church newly erected, makes the Minister; but no Minister can gather or erect a Church. (11) If a person, who elsewhere hath been a Minister, become the Author or Instrument of crecting a Church, he is not then a Minister, but a meer private man, till the Church so erected by a new call and ordination by themselves, doth make him again a Minister.

They put all Church power in a handfull of people, without any Paftor.

Unto their Church so constituted in matter and form, were their number never fo small, before it attain to any Officer, either Pastor, or Doctor, or Elder, they ascribe great power and fair priviledges; not onely the power of Doctrine, but of Ordination, and all Jurisdiction; even a full right to all the Keys of the Kingdom of Heaven, and every priviledge of any visible Church,

how perfect so ever. (KK)

The Election, Ordination, Deposition; and Excommunication of the Minister, flock, and to it alone.

> Seven may, make a periodi

Church, per

35 803 TO 0 WO

This their new Church, they will have to elect the Pastor, and all other Officers; if a Pastor should come to them by the prefentation of a Patron, or nomination of a Presbytery, however they did not oppose, yea, did consent to his admission, yet if they were not the Electors and first Nominators, the man should be an belongs to the intruder and a Woolfe, whom they might not lawfully hear. cited Covernant, (CC) wherein, all and every one (AL)

The Paftor being chosen, and that out of their own number, usually some Artificer or Tradesman (for they do not require Letters in their Pastors:) and so far in their Elections, they tye themselves to their own Members, that if any other were found meet and willing to be an Officer among them, he must first enter into their Covenant, and become a Member before he were capable of any Office. (MM) When, I fay, they have elected him a Paftor, the fame, and no other then who did elect, do give him Ordination; for the right and exercise of Ordination, (NN) they aferibe to the people, that is, according to Amfworth, and others, (if we believe Johnson) every Member of the flock, even Women and Children. (00) But according to Johnsons minde, onely the men of the flock, excluding Women and Children; yet inclul'action all ding the meanest and most ignorant of all the men who are Comof a Church municants: To these they ascribe the power of Ordination, who ther the Macie in the exercise of it, appoint some of their number, whom they think fittest to ordain the Pastorthat is to examine him in all the ing ance. necdfull

no pyrems, be

needfull qualifications of his life and doctrine, to exhort him to all the parts of his duty, publickly to pray for him, and at last to lay

hands upon his head. (PP)

The Pastor so elected and ordained, becomes a servant, not only of Christ, but of that flock from whom he hath (as they speak) originally (QQ) all his power to preach, or celebrate the Sacraments, or do any other part of his Office: wherein if he fail. any one of the people hath power to admonish and reprove him publickly; (RR) and the greater part of the people in any Congregation agreeing (suppose they were four, when the whole makes seven) have full power to depose and excommunicate him; (SS) much more have they power to cognosce, and definitively to determine upon the nature of Herefie, Superstition, Errour, or of any crime which procures these censures.

When the major part of the people have cast out the Minister, and all the Officers, and fo many of the flock as adhere to them, tion may no part of their power by this ejection is loft; still they keep their full right to all the Ordinances of Christ; any of them who is thought able, may prophecy; that is, publickly expound the Word, and apply it for instruction, reproof, comfort, and all other uses: (TT) Any of them may pray in the Congregation, any may Ordain, any may Excommunicate; they give exprelly a full power from it. to every one of admonition and rebuke, yea, of censuring so far the whole, that if they refuse to follow the just admonition of any one, he ought to denounce the judgements of God publickly against them all, and separate from them as from an obstinate and

curfed fociety. (VV) a diano rad son danie, son de la

The onely question remains about the Sacraments; all of them Some of them agree, that the smallest and weakest Congregation may chuse and give the power ordain one of their own number when ever they will, to be of the Sacra-Paftor, and fo to celebrate the Sacraments to the reft; (XX) but ments also to the most of them say, that unlesse they have appointed a Pastor for sons. that end, none of the reft can lawfully celebrate a Sacrament : (77) Yet others of them make a Quare hereof; (ZZ) for fay they, fince the Church without Officers bath the free exercise of all other power, in preaching, prayer, and Cenfures; why may not the like be faid of the Sacraments? Their men after their ferupling for some time, as their custome is, come up at last to conclude and practife celebrating Sacraments without any Pafto-

Every man of the Congregapreach and publickly rebuke, not only the Pastor, but the whol flock, yea, & separate

rall charge of baptisme it is certain; for Master Smith professing himself a meer private man, having renounced his former Ministery and Baptismalso, took upon him to baptize himself; and who lawfully may celebrate the one Sacrament, may as lawfully celebrate the other.

The folemnizing of mariage they give to parents, but divorces they commit to the parties themfelves.

When all the power is ascribed by them to their Church, yet peremptorily they deny to it the power to solemnize mariage: (AAA) for mariage to them is not onely a contract meerly civill, but fuch an one as concerns the Church nothing at all; fo they remit it wholly to the Magistrate, or else to the Parents: (BBB) to be solemnized in private Families; and as their mariage is private, fo likewise must their Divorces, without the cognizance either of Magiltrate or Minister. (CCC) They were wont to teach, that adultery did so far annull mariage, that it' was a fin, and the cause of excommunication for the innocent party to forgive, and cohabit any longer with the partie nocent; albeit, they professe their retractation hereof, making it now free for the innocent partie, either to depart or abide with the nocent, as they finde it expedient, and all this without any legal processe. (DDD)

They make every Congregation Inde-Toveraign Authority.

-575 C757 10

03 ONE 2313 to

preach and -projections

The power which they grant to their smallest Congregations, is very great; but they adde one circumstance to it that makes it pendent, and of high above measure; All the power of their smallest Congregations must be Independent and Soveraign, that is, absolutely Supream upon Earth, depending immediately upon Christ, and none elfe; for they denie all Ecclefiastick Authority above a particular Congregation, which goes beyond a meer advice and counmaile amod fell. (EEE) and and

So that if the most part of a people in a Congregation should turn hereticall and extreamly wicked, excommunicating their Pastor, their Doctor, their Elders, and whole Consistorie, only for truth and righteousnesse: For all this, no persons on Earth, not an Oecomenick Synod shall have any more power to controll them, then the meanest of their own servants; for to the meanest fervant they give power to admonish, reprove, rebuke, and to separate from the whole Church, when it is obstinate in any evill: and more power then this they will not give to the greatest, and best Synods over a Congregation of a very few, sometimes very ignorant and weak persons, (FFF) and a solution being being

They

They doe not deny that Presbyteries and Synods are the Ordi- Their Judgenances of God, which have many profitable uses; (GGG) but ment of Sythe Synods they allow of, must have these conditions.

First, They will have them onely occasionall and elective, not fet or ordinary, but as any Church shall have need to call together whom they think meet for their help and advice, in what matters they think good to propound. (HHH)

Secondly, The Members of their Synod must not be onely Ministers and Elders, and men cloathed with Commissions; but all

who please to come, without exclusion of any. (III)

Thirdly, All who come, as well People as Officers, must have free liberty, both of debate and voting decifively. (KKK)

Fourthly, Nothing must go by number, or plurality of voices.

(LLL)

Fifthly, In their Synods there must be no Moderator, no Pro-

locutor for the ordering of the Action. (MMM)

Sixthly, They will not be content that any Synod should have the least power of jurisdiction to censure the wickedest Heretike who is infecting all about him far and neer with the vilest Errors. (NNN)

In these their fancies they please themselves so well, that they Their high avow the very Crown, Scepter, and Throne of Christs King-conceit of their dome to consist in them: (000) That the Churches so con-injurious destituted and governed, are nothing lesse then the new ferusalem pressing of all coming down from Heaven: (PPP) That all the Reformed others. Churches for their aberration from this Constitution & Government, are either no Churches at all, or but Babylonish and Adulterous Churches, or at best, but corrupt Societies from which a Separation is necessary.

In things concerning the worship they have crotchets not a few upon the Maxime that all Monuments of Idolatry must be abolished precisely, according to the Laws of the old Testament; maintenance they will have all Churches that were builded in the time of of Ministers, Popery, made level with the ground, (222) their Bels to be broken, yea, all Bels to be unlawfull, being Humane and Po- Not so much

pish inventions. (RRR)

Not so much as a Church-yard must be kept up for Buriall, but kept up for all must bury in the fields. (SSS)

What ever of old was dedicated to the maintenance of the mult bury in Wor-

Churches, Bels. Pulpits, Tiths, Glebes, Manfes, and all let are unlawfult. as a Churchyard must be Buriall but all

Worship of God, they will have it all rejected as an Instrument of Idolatry: But herein they feem to deal scarce fairly with the Law; for howfoever they presse the casting down of the Churches, the breaking of the Bels, the abolishing of the Idols, and all that belonged thereunto; (TTT) yet they doe leave to the Magistrate. or to any, who in this are ferviceable to their humour, the rich rewards of the Gold, Silver, Braffe, Veltments, Timber, Stone, Lands and Rents, which belonged to these Churches, to be possesfed by them with a very good Conscience, and without the least

scriple of any Sacriledge. (VVV)

However they doe maintain, that all the Officers of their Church, not onely Pastors, and Doctors, but every one of their other four forts of Ministers, Elders, Deacons, Helpers, Widows, (XXX) ought in Conscience, and by Divine right to be by the Congregations, which they ferve) (YYY) provided for; yet they are so far from permitting any of them to enjoy the least portion of the old Rents of the Church, that they avow Parfonages and Vicarages, Glebes, and Manses, to be altogether unlawfull. (ZZZ) That for a Minister to crave any Tithes, or for any man for all that either Laws or Magistrates can command to pay any Tithes, is a fin which abolishes from Christ. (AAAA)

They add further, That all fet-maintenance to Church Officers, is against the Gospel; that it is the will of Christ, that Ministers now be provided for in that same way as himself and his Apostles were of old, onely by the voluntary Contributions and meer alms of the people: They drive on this point fo far, as to come up in terms to the Anabaptifts Tenent of making all goods com-

mon. (BBBB)

The days of the week, the months, the ear of God. they will not name. definition on

Their hatred of Idolatry is so great, that they professe it unlawfull, so much as to mention in any civil way, the names of places or times that cary any footstep of any ancient Idoll, Saint Andrew, Saint John, Peter or Pauls Church: Munday, Tuesday, Wednesday, Sunday; January, February, March; those and the like words to them are profane and unlawful (CCCC): The very year of God displeaseth them; they will have it called, The yeare of the Saints last putience (DDDD).

No pulpits, no

They drive the abolishing of

Church-rents,

make all goods

In high as to

common.

They will have no Circumstance in the Worship determined, not so much as by custome, much lesse by law; there must be no Churches, limitation of Preaching either to time or place. Pulpits they

fcorn,

fcorn, they call them Priviledged Tubs (EEEE). They laugh at preaching to an hour-glasse (FFFF). To preach in a Gown, is to them little betterthen a Surplice, or a Fryars Coul. That Penitents in their publike confession should stand in a peculiar place, or in any habit diverse from ordinary, is to them a matter of mockery (GGGG).

As for the parts of the worship, in all of the they have some one All set prayer, fingularity or other: They make at fet-prayer, the very Lords prayer it self used Prayer-wise, not onely to be inconvenient and un- Plalms in meelawfull, but to be Idolatry, and the worship of the devil HHHH; ter, yea in howbeit Mafter Robinson here corrects his companions, and pro- profe, if used as fesseth that set-prayer, in some cases, is very lawful worship IIII.

The finging of Pfalms in meeter, not being formal Scripture but a Paraphrase, to them is unlawfull (KKKK); much more the finging of any other fongs in the Church, which are not express Scripture. They permit to fing Plalms in Profe, not as an act of immediate praise LLLL; for set-Praise would be as idolatrous as fet-Prayer; but as a matter of instruction and comfort, whereby God is glorified, as by all other actions, whether naturall, moral, or spiritual, which are done in faith.

But herein Master Smith is wifer then his fellows, telling us, That all Songs in the Church out of a Book, whether in Verse or Prose, are Idolatry (MMMM); yet he admits of singing such Pfalms as the Spirit dictates to any person immediately without Book (NNNN).

It seems the Brownists at Amsterdam have recanted their error in this point; for all of them fing now instrange tunes the Plalms in meeter, of Ain (Worths exceeding harsh Paraphrase.

Preaching of the Word, to them is no Pattorall act, but is com- Their opinion mon, not onely to all the Officers, but to every gifted Brother of of preaching & the Flock(0000).

The word Sucrament to them is traditionall, corrupt, and not

to be used (PPPP). The Baptism of the English Church they make to be vain, and nul, the feal of no grace, but onely of wrath and condemnation (2222); yet they will not have it repeated.

They teach, that the Lords Supper should be celebrated every. Their strange Lords day (RRRR): So preparation-Sermons before, and Sermons way of cele for Thankigiving after the Lords Table, to them are needless. They

even the Lords prayer, and all prailes, are un-

will have all to fit at the Lords Table with their Hats on : uncovering of the head in the act of receiving, to them is Idolatry (SSSS). In this the present practice at Amsterdam contradicts their Doctrine; for however they fit covered in time of all the reading and discourse; yet when it comes to the participation of the elements, every man, during the time of his eating and drinking, fits uncovered.

They count it lawfull to joyn with the Lords Table Love-feafts

(TTTT).

They reject all Catechisms, being set and so unlawfull forms of instruction (VVVV). After a member is once received amongst Scripture with- them, they enquire no more for his knowledge, having once gotout expolition. ten satisfaction, at his admission to Membership, of his sufficient knowledge.

The Apostles Creed they detest, as an old Patchery of evill stuff(XXXX): Christs descent into hell, they count a blasphemous

Article (TTTT).

They reject all publike reading of the Word which is not backed with present Exposition (ZZZZ): They do not, so far as I can remark, scruple the Office of Readers and Expounders; for they give full liberty of publike and ordinary Preaching to any gifted man of the Flock, though he have no Office.

When the exercise of Reading, Expounding, Singing of Psalms, Praying and Preaching by the Pastor, is ended, they will have one, two, three, or four, to prophesie in order AAAAA; and all to have a free liberty of continuing so long as they think meet.

After all this is done, they have yet another exercise, wherein, by way of conference, questioning and disputation, every one of the Congregation may propound publikely, and prefie their Scruples, Doubts and Objections against any thing which that day

they have heard BBBBB.

And, as if all these Exercises were not enough to tire out 2 spirit of Iron, the most of them being repeated again in the afternoon; for a conclusion of all, they bring in the laborious and long work of their Discipline, for which the whole Flock mult stay till they have heard, debated and discerned every cause that concerns either the Officers, or any of the people, whether in Do-Strine or Manners CCCCC.

Concerning the Magistrate, Master Brown teacheth, that he hath

They reject catechilms, the Apostles Creed, and all reading of

After preaching, they prophefic.

Then comes the conference.

Brown for licrty of conno right to meddle at all with any matter of Religion, but to permit the liberty and free choice of Religion to the conscience of every one of his Subjects DDDDD. The most of Browns followers do leave in this their Master, making it a great part of His followers the Christian Magistrates Office to suppresse, within their own Bounds, Idolatry and False Doctrine EEEEE; To compell all their Subjects, if they will not be perswaded, to hear the Word preached; albeit no way to enter themselves members of any Church, or to hinder any to enter into any Church they will, or to erect new Churches of their own framing FFFFF.

Further, if the Magistrate be a member of any Church, they will Their cariage have him, were he the King himself, to be so far subject to their Magistrate. Church-censures, that a little smal congregation shal have power, upon his obstinacy in any fin or errour, to excommunicate him, and that without all delay, without any respect to his Crown, more then if he were the poorest servant of the whole flock GGGGG; and, which is worst of all, the Prince his Excommunication by the hands of so small & weak a company, must be without all possible relief; for he hath no liberty of appeal to any upo earth HHHHHH; an cecumenick Councell may not affay to loofe the knot of that censure which the hand of the Congregation hath tyed.

But their great Tenent about the Magistracie, is this; That no Prince nor State on the earth hath any Legislative power; That their Legislaneither King nor Parliament can make any Law in any thing tive power. that concernes either Church or State; That God alone is the Law-giver; That the greatest Magistrate hath no other power, but to execute the Lawes of God fet down in Scripture IIIII; That the judiciall Law of Moses bindes at this day all the Nations of the world, as well as ever it did the Jewes KKKKK: They tell us that what ever God in Scripture hath left free, it may not be bound by any humane Law, whether Civill or Ecclesiastick; and what God hath bound by any Law in Scripture, they will not

have it loosed by the hand of any man.

They lay it upon the Magistrate to punish by death, without any the Magistrate dispensation, every Adulterer, every blasphemer, every Sabbathbreaker; and above all, every Idolater LLLLL. - And here is the great danger, that by Idolaters they will have understood, not only Pagans and Papifts, but the far greatest part of all Protestants, all absolutely who are not of their way; for, the using of a

They spoile Kings and Parliaments of

They obliege to kill all Idothieves.

But to spare all fet Prayer, were it the Lords own Prayer, to them is clear Idolatry MMMMMI. For all this they will not permit any Me

giftrate to hang any thief at all MMMMMM 2.

They will have the Universiries destroyed.

Against the learning of the Times, they make large Invectives. the Universities, and all the Colledges in them, they will have nzed to the ground; they professe them to be worse then the Mon-Steries that justly were abolished NNNNN: what ever Arts and Sciences are taught in the Christian Schools, they count them idle and vain : Grammar, Rhetorick, Logick, Philosophy, are all unlawfull Arts 00000.

Secular authors and learning must be abolifhed.

studie no book but the Scriptures.

slioglysd L

Kings and Pur-

district Logistics

COLD IT AND IS

The Heathen Writers which are used in any Faculty, such as Aristorie, Plato, Cicero, and the like, they would have them all burnt, as the Authors of unlawfull Arts. They reject all Schooldegrees, fuch as Batchelors, Masters of Arts, Doctors of any faculty PPPPP. They will have no Students of Divinity 00000. Preachers must They tell us that youths mis-spend their time, and exceedingly abuse themselves, by studying of those things which usually are recommended unto them as preparations for the Ministery, whether Common places, Commentaries upon Scripture, or Prote-Stant Writers of Controversies; all such Books they will have laid aside RRRRR; yea, it is their advice to reject all Books but the Bible alone SSSSS. As for Divinity-Disputations, they make large Invectives against them, as Paganish and very sinful Exercifes TTTTT; notwithstanding all this, they proclaime themselves great Patrons of all true Learning VVVVV; albeit, as yet they have not been pleased to let the world know what kinde of Letters and Books they will be pleased with, when all that his therto have been known, are laid afide by their perswalion.

## The Testimonies.

A. Barrows Discovery, p.26. In this efface, what communion is to be held with the Church of England? What fellowship may the thildren of God have with such Rebels and Apostates? Can the name of a Church, without blusphenry unto Christ, be given unto them in thefe fins? They then not being under Christs protettion, nor in the flate of grace, while they continue in their fin, I have often wondred how any man of sound judgement could give them the name of a

Ibidem, in the Preface. Let the rest no longer tempt God, or bee held under the dint of this dreadfull Milstone, by any perswasson; but let them save their souls out of this accursed false Church, and joyn

themselves to the faithfull servants of Christ with all speed.

The Confession, Art. 31. These Assemblies standing thus in confusion, cannot be said truely to have Christ their King, Priest, and Prophet, neither in this estate can be esteemed the true, visible, orderly, constitute Church of Christ, whereof the faithfull may become or stand members, or have any spirituals Communion with them in their spirituals Worship and Administrations: Therefore are all that would be saved bound by Gods Commandment with speed to come forth out of this Antichristian estate, leaving the suppression of it to the Magistrate, to whom it belongs.

A light for the ignorant, p. 8, 9. This Whorish City hath a Body of false Prophets; Whosoever heareth these, or any of these, breaks the first Commandment; for in hearing and obeying these, they hear and obey the Dragon, Beast and Whore that sent them, and gave them their Authority and Office; they use some Divine Truths, to help to set a glosse on their Inventions; but both divine and invented are consecrated and dedicated by the Beast, and administred by his Office.

(B) Robinsons Apologie, pag. 78. Convenit nobis quaterus reformatis Ecclesiis Belgicis & aliis cum Ecclesia Anglicana in Articulis sidei hujus Ecclesia nomine scriptis; idem in his Book of the lawfulnesse of the hearing of the Ministers of Church of

England.

la:

2.

nd

le

Barrows Refutation of Giffard, p. 21. We never doubted but the foundation of God stood sirm, the Lord having many thousands of his elect among you known to himself. Idem, in his Discovery, p. 119. The errours and faults of Baptism being purged by Repentance, it pleases God, in pardoning the faults, to reserve, and not to have repeated the outward action. Their Apologie, p. 93. We gladly embrace the common faith professed in this Land, as most holy and sound: We have a reverend estimation of sundry, and good hope of many hundred thousands in the Land. Their Consession, p. 8. We testisse by these presents to all men, That we have not forsaken any one point of the true, ancient, Apostolike Faith professed in our Land, but hold the same grounds of Christian Religion with them.

(C) Batrows Discovery, p. 26. There is no cause to doubt but any of Gods servants may avoid that Congregation which rejecteth Gods

E

Word

Word presumptuously, as a wicked Assembly, and an adulterous Church. Ibid. p. 29. I deny these assemblies to be true Churches of Christ, seeing they have broken the Covenant, and cast off the Yoke of

Christ.

(D) Barrows Refutation, p. 33. We further conclude from the second Commandment, That Whatsoever Worship is devised by man, and whatsoever device of man is put in the Worship of God, it is Idolatry: But a great part, if not the whole Worship of God in your Church, is devised by man. If God be not worshipped with this kind of Worship: Then, to speak as the Prophets and Apostles do, the devil

is worshipped thereby.

(E) Apologie, p.54. None can submit unto, or have any spirituall Communion with the Hierarchie aforesaid, but they worship the Beast and his Image, and so make themselves subject to the wrath of God. Barrows discovery, p. 180. Here would not be forgotten the sweet Psalmodicall harmony of the Vultures, Cranes, Owls, Geese; of the Leopards, Boars, Wolves, Dogs, Swine, Foxes, Goats. Pardon me; for thus the holy Ghost termeth the profane consused multitude in

falle Churches.

(F) Barrows Discovery, p. 52. Disquised Hypocrites, ravening Wolves, that come to us in sheeps clothing, under the glorious titles of Pastors and teachers, Ministers of the Gospel, men of great Learning, holy Life, fighers for Reformation; these Pharisees, these Sectaries are they that mislead the people in their crooked paths of death. Ibid. p. 112. No middle course can here be taken; we must either make the Tree good or evill; Thefe Ministers of the Church of England are true or false: if false, then deliver they no true Sacraments; then is all their Administration, Sacraments and Sermons accursed, bow holy soever or neer the Truth in outward shew; then are they the Ministers of Satan, of Antichrist, sent by God in his Wrath to deceive and destroy such as are ordained to death; then ought not the Prince to repair to their Sermons for comfort; then is all the comfort she taketh there, but delusion, even the deceit of Satan; then are they seducers who perswade her to go to them, as wherby they draw her to the Wrath of God, and imminent danger and inevitable destru-Etion, except the for fake them.

(G) Vide f. also Barrows Discovery, p. 154. The comfort received from their Preaching, their whole Ministery being accursed is a fearfull sign of the effectual working of their delusions: From their

Ministery in this estate, no comfort is to be looked for, but assured destruction; they being of God in his wrath sent to deceive the children

of death, the Reprobates.

(H) Barrows discovery, p. 29. I deny their Sacraments to be the Ordinances of God, seeing to them, in this estate, belong not the Sacraments and Ministery of Christ, but the curse and judgment of God. Ibidem p. 31. Such Sacraments can no ways be called the Ordinances of Christ, but rather sure Seals of his wrath to as many as profane his holy Ordinances, and joyn together in that ungody and accursed action, untill they repent.

(I) Vide f. also Barrows Dis. p.43. There can be no greater allowance of joyning to them, then to make them our mouth or Ministers unto God, or together with such to joyn in any action concerning

the Worship of God.

(K) See Master Bals Confutation of the Brownists.

(L) Barr. Dis. p. 66. This Book being a publike prescript Liturgie, were it the best that ever was devised by mortall man; yet being brought into the Church, yea into any private house, would be an abominable sacrifice in the sight of God, even as a dead dog. Truly I am ashamed to write of so grosse and filthy abominations so generally received, even of all States of these parts of the world, who of a Popish Custom and Tradition have received it one of another, without any warrant from the Word. Ibidem p.75. Other more smooth hypocrites, yet as grosse idolaters, use the Lords Prayer as a close of their own.

(M) Canns Necessity of Separation, p. 66. It is all one, whether turning on the left hand we embrace the Idolatry of Bishops, or turning on the other hand we follow the new devices of mens foolists

brains; for utter destruction certainly follows both.

(N) Robinsons Apologie, p.89. Quæ nos ad Separationem solicitant, ipsam Ecclesiæ materialem & formalem constitutionem ejusdemque politeiæ administrationem essentialem spectant.

(O) Johns. Enquiry, p.25. Seeing by the mercy of God we have seen and forsaken the corruptions which remain in the French and Dutch Churches, we cannot partake with them in such case, with-

out apostasie from the Truth.

(P) Johns. Plea, p.231. Every particular Church, with their Pastors, stand immediately under Christ the Arch-Pastor, without any other strange Ecclesiastical power intervening, whether it be of

Prelates, or other unlawfull usurping Synods, or of any such like, invented by man, and brought into the Church. Barrows Disp. p. 261. If we would but lightly examine these secret Classes, these or dinary set Synods which the Reformists would openly set up, they shall, no doubt, be found as new, strange, Antichristian, and prejudiciall to the Rights of the Church, as contrary to the Gospel of Christ, as the other, what shew soever of former antiquity or present necessity they can pretend. Idem Refut. of Giffard, p. 137. These are the antient Sects of the Pharifees and Sadduces, the one in precisene fe, outward shew of holine se, hypocrifie, vain-glory, and coverousne se, resembling, or rather exceeding the Pharisees; the other, in their whole Religion, and disolute conversation, like to the Sadduces, looking for no Resurrection, Judgement, or life to come; the one removing from place to place for their advantage and best entertainment, in the error of Balaam, for wages, seduce and distract the people of the Lord from their own Churches and Pastors. Sions Royall Prerogative, to the Preface. Whereas the Papists place the power of Christ given in the Church, in the Pope, the Protestants in the Bishops, the Reformed Churches, as they are called, in the Presbytery: Neither of them hath right in this thing, but contrariwise Christ hath given the said power of his to all his Saints, and placed it in the Body of every particular Congregation.

(Q. 1.) Robinsons Apol. p.83. Personas Episcoporum, vel autoritatem qua potiuntur civilem in rebus vel civilibus vel etiam

Ecclesiasticis, non aversamur.

(Q.2.) Vide supra. F.

(R. 1.) Barr. Dif. p. 33. Such like detestable stuff hath Master Calvin in his ignorance brought to defend his own rash and disorderly proceedings at Geneva, whiles he at the first dash made no scruple to receive the whole State into the bosome of the Church: yea, that which is worse, and more to be lamented, it became a miserable precedent and pernicious example to all Europe, to fall in the like transgression, as in the consused estate of all those Regions where the Gospel is thus ordinarily taught, is more then plain.

(R. 2.) Robins. Apol. p. 7. Profitemur coram Deo & hominibus adeo nobis convenire cum Ecclesiis reformatis Belgicis in re Religionis, ut omnibus & singulis earundem Ecclesiarum sidei Articulis prout habentur in harmonia Consessionum sidei, parati simus subscribere. Ibid. p. 11. Ecclesias reformatas pro veris &

genuinis

genuinis habemus, cum iisdem in sacris Dei Communionem profitemur, & quantum in nobis est colimus; conciones publicas ab illarum pastoribus habitas ex nostris qui norunt Linguam Belgicam frequentant; Sacram cœnam earum membris, si qua forte nestris cœtibus intersint nobis cognita, participamus : Malis illarum serio ingemiscimus. Apol. for the Brownists, pag. 35. We are willing and ready to subscribe those Grounds of Religion published in the Confession of Faith made by the Church of Scotland, hoping in the unity of the same Faith to be saved by fesus Christ, being also like minded in points of greatest moment with all other Reformed Churches; and on the contrary, for Anabaptists, Familists, and all other Heretikes, new, and old, we utterly reject them, and all their Errours and Herefies. Johns. Plea. p.245. I acknowledge the Reformed Churches to be the true Churches of Christ, with whom I agree, both in the Faith of Christ, and in many things concerning the Order and Government of the Church.

(R.3.) John Inquiry, p. 57. Having declined to divers Errors of the Dutch, the Church did excommunicate him, and so still be remains Ibid. p. 59. Yet it is false that we have excommunicate any for the hearing onely the Word preached among the Dutch or French; for these that yet we have cast out here, it hath been partly for revolting from the truth which they professed with us, to the corruptions of those Churches, and partly for other sins. (S.) The Consession, 26. The state of the Dutch Church at Amsterdam is so confused, that the whole Church can never come together in one; they read out of a Book certain Prayers invented and imposed by man; the command of Christ Matth. 18. they neither observe, nor suffer to be observed rightly; they worship God in the Idoll-Temples of Antichrist, their Ministers have their set maintenance, their Elders change yearly, they celebrate marriage in the Church, they use a new censure of Suspension.

(T) Robinf. Apol. p. 81. Ecclesiæ Anglicanæ constitutio materialis est ex hominum flagitiosorum colluvie, paucis si cum reliquis

piis admistis conferantur.

(V) Canns Necessity, p. 167. He is to come himself into the publike Assembly, all looking on him with love and joy, as one that comes to be married, and there he is to make publike consession of his Faith, to answer divers questions; being found worthy by the consent of the whole, he is to be taken into the Communion.

(X) Bar. dif. p. 34. I have shewed, that the known and suffered

 $E_3$ 

fin of any Member, is contagious to all that communicate with them in that estate, and maketh them which communicate in Prayers or Sacraments With such an obstinate offender, as guilty in Gods sight

as he himself is.

(Y) Bar. dif. p. 34. I have shewed that the whole Church hath no power to dispence with the breach of the least Commandment, and that such obstinate sin in the whole Church breaketh the Covenant With God, and maketh it cease to be a Church, or in Gods favour, till it repent.

(Z) Vide supra, X, Y.

(AA) Bar. dif. p.157. They make this part of Gods Word substantiull, that of Form; this Fundamentall, that Accidentall; this necessary to salvation, that needlesse; but if the whole Word of God be huly, pure, and true, then is this deep learning of theirs, devillish and blashhemous. Ib. They thus to colour their wickedne se, make some part of Gods Word Fundamentall, Substantiall, necessary; other Accidentall, Superficiall, needle fe, which makes some sins openly and manifestly convinced, yet obstinutely persisted in without any repentance in this life, not to be mortall as the Papists doe.

Barrows refut. p.24. We have learned to put difference betwixt Errour and Heresie. Obstinacy joyned to Errour after it is duly convinced, maketh Heresie: And further we say, that any Error being obstinately holden and taught, after it is duly convinced und reproved, maketh an Heretike; and Heresie in that party, and in that Congregation that so holdeth and teacheth, doth separate, from the Faith and Communion of Christ. Ibidem p.27. It is his Scholasticall, or rather Sophisticall distinction of Errours Fundamentall, &c. They who obstinately hold any Errour or Transgression, and will not by repentance be purged therefrom, lose Christ, and so hold not the Foundation.

(BB) Bar. dis. p. 33. Such like derestable stuffe hath Master Calvin in his ignorance, partly to confute that damnable sett of Anabaptists, which fantastically dream to themselves of a Church in this life without spot, and for every Transgression that ariseth, are ready to for sake the fellowship of the Church, without due and orderly re-

proof.

(CC) Rob, Apol. p. 81. Formalis ecclesia constitutio est ex fidei & resipiscentia confessione orali per adultos facta consociatio in particulares coetus.

(DD) Confession of faith, p. 34: Being come forth of this Antichristian an estate, to the true profession of Christ, beside the instructing of their own Families, they are willingly to come together in Christian communion, and orderly to covenant and unite themselves in visible Congregations. A light for the ignorant, p. 12. This voluntary uniting, is the form and being of the politick and visible Vnion and Communion.

(EE) Robins. Just. p. 107. This we hold and affirm, that a company consisting, though but of two or three gathered by a covenant made to walk in all the ways of God, known unto them, is a Church, and so hath the whole power of Christ. Ibidem p. 111. Two or three thus gathered together, have the same right with two or three thou-sand; neither the smalnesse of the number, nor meannesse of the persons can prejudice their rights.

(FF) Johns. plea, p. 250. The constitution of every particular Church should be such that each of them may ordinarily come together in one place for the Worship of God and all other duties belonging to them, by the Word of God. Rob. Apol. p.12. Statuimus non debere ecclesias particulares ambitu suo plura membra complecti

quam qua in unum locum simul coire possunt.

(G'G) Vide supra. X, Y.

(HH) Bar. dis. p. 190. They suite to bring Christ in by the Arm of Flesh, by suiting and supplicating to his vassals and servants: If so be they can imagine them Christians, that will not suffer Christ to reign over them by his Laws and Ordinances. If they judge them no Christians, then they suite and stay on his enemies, till they will

Suffer Christ to reign and rule over his own Church.

(II) Confession, p.34. Beside the instruction of their Families, they are Willingly to come together, and unite themselves in visible Congregations: Then such to whom God hath given gifts to interpret the Scriptures, may, and ought by the appointment of the Congregation, to prophecy, and so to teach publikely the Word of God, untill such time as God manifest men with able gifts to such Offices as Christ hath appointed for the publike Ministery of the Church, but no Sacrament to be administred untill the Pastors or Teachers be chosen, and ordained to their Office.

(KK) Bar. dif. pag.34. Which people thus gathered are to be esteemed an holy Church, and hath power to receive into and cast out of their fellowship, although they have attained to have yet among them neither a Ministery nor Sacraments, providing it be not by any default

default in them that they be Wanting. Ibid. It is manifest, that all the Members of the Church, have alike interest in Christ, in his Word, in the Faith; That all the assistance of the Church belong to the Body together; That all the assisms of the Church, Prayers, Sacraments, Censures, Faith, be the assisms of them all joyntly, and of every one severally, although the Body to divers assisms uses divers Members which it knows most sit for the same: All are charged to watch, admonish, reprove, and hereunto have the power of the Lord, the Keyes of the Kingdom, even the Word of the most High, whereby to bind their Rulers in chains, and their Nobles in setters, to admonish the greatest, even Archippus, to looke to his Ministery, and if need be, to plead with their Mother.

(LL) Canns Necessity of Sep. p. 29. None may hear, or joyn in spiritual Communion with that Ministery which hath not a true Vocation and Calling, by Election, Approbation, and Ordination of that faithfull People whereto he is a Minister. Ibid. p. 46. So necessary is a right election, and calling to every Ecclesiasticke Office, that without the same, it cannot possibly be true or lawfull. Barr. Refut. p. 130. The Minister must not onely be called to a true Office, but must have a lawfull calling to that Office; otherwise he is but an intruder, a theef, and a murderer: Every particular Congregation ought to make choice of their own Pastors.

(MM) A Light for, p. 17. In the fulse Church, the particular Congregations have no Authority to produce or raise Officers out of themselves; for the Clergy is a distinct Body, and sent by their Ecclesissicall Heads, and bring their Office and Authority with

them.

(NN) Barr. Refut. p. 19. This power of Ordination is not as the unruly Clergy of these dayes suppose, derived from the Apostles and Evangelists, under the permanent ministery of Pastors and Elders. Ibid. p. 130. Ordination is but a publishing of that former contract and agreement, betwixt the whole Church and these elected Officers, the Church giving, and the Elect receiving their Offices, as by the Commandment of God, with mutuall vow to each other in all duties. Canns Necessity of Separ. p. 29. None may joyn with that Ministery which hath not a true calling, by Election and Ordination of that faithfull people to whom he is to administer.

(OO) Johns. Plea. p. 316. It is to be understood according to Ainsworth, Robinson, and Smith, of men, women, and children, in

their own persons, who are bound in their own persons to be present, to hear and judge controversies.

(PP) Rob. Justif. p. 9. also p. 111.

(QQ) Light for the ignorant, p. 17. These Officers have not only their authority from particular congregations, but do arise ori-

ginally and naturally out of the same.

(RR) Vide supra KK. Also Bar. Dis. p.125. The least of the Church hath as much power by the Word of God, to binde the sin of the Pastor; and upon his repentance, to pronounce comfort and peace to

him, as he hath to binde or loofe the fins of the least.

(SS) Confess. p. 23. As every congregation hath power to elect and ordain their own Ministery, so also have they power, when any such default in Life, Doctrine, or Administration breaks out, as by the rule of the Word deprives them of their Ministery, by due order to depose them; yea, if the case so require, if they remain obstinate, orderly to cut them off by Excommunication.

Canns Necessitie, p. 155. If they shall sin scandalously, the congregation that chose them freely, hath free power to depose them, and

put another in their room.

(TT) Johnsons Inquir. p. 7. We have in our Church the use of the exercise of prophecy spoken of, 1 Cor. 14. In which, some of the Brethren, such as for Gifts are best able, though not in office of the Ministery, deliver from some portion of Scripture, Doctrine, Exhortation, Comfort; sometimes two at a time, sometimes more.

(VV) Bar. Disc. p. 26. There is no cause to doubt but any of Gods servants may censure, judge, and avoid that congregation which rejecteth Gods Word, breaketh Gods Law, despiseth his Reproof and Mercy, as a wicked Assembly, and an adulterous Church. Ibid. p. 38. Who can deny but that every particular Member hath power; yea, and ought to examine the manner of administrating the Sacraments; as also, the Estate, Disorder, and Transgressions of the whole Church, and to call them all to Repentance; and if he finde them obstinate in their sin, rather to leave their sellowship, then to partake with them in wickednesse?

(XX) Vide fupra. MM (YY) Vide fupra. II.

(ZZ) Smiths Differences, p.56. It may be a question whether the Church may not administer the Sacraments before there be any Officers among them.

(AAA)

(AAA) Ber Disc pass. I have alwayes found it the Parents office to provide mariage for their children; and that the parties them solves fould affiance and betreath one another in the fear of God, and in the presence of such intenses as are present; and that in their Parents or other private houses, without turning to the church on to the Confess, p.45. The Dutch Church at Amsterdam celebrates maringe in the Church, as if it were a part of the Ecclesiastick Administration, while as it is in the nature of it meerly civill.

(BBB) Vide supra AAA. (CCC) Vide supra AAA.

(DDD) Johnsons Inqui, p.3 3. These of our Members that you confuse, they area that they accorded themselves of adultery, may so has end to be quit of their wives, but being perswaded in their minds has they ought not to continue with their mives, baving by their dultery broken the bond of mariage. Ibid. This indeed we held the well of our hereinfore, and some of our are so personaled fill 5 and while the wave generally so minded, we thought it can detage walk accordingly (he means to excommunicate orien the innocous party who was pleased to divel with her Hanhand after he had sumed) taking the inwhen the resemble offenders, shough whom repensance, see (EEE) Johns Rika, p. 231. Every particular obatick With the after, dach feard immediately under Jesus Christ the Arch-Passer dans any other france Ecolosiasticas power intervening, of the Vide Supra L. Also Rabinson, April p. 17. Non magis crartique & Paulin homo integer & perfectus ex panishus suis essenting.

power to confure, punish, or controll the fame, but are onely to advise them, and fo to leave their fouls to the immediate judgement of Christ.

Rebins. Apol. p. 18. Licet, imo incumbit Pastori unius eccle-

fie ut & reliquis membris quod donum accepit five spirituale sive temporale, prout datur occasio, id aliis ecclesiis & carum membris impertiri, ex charitatis vinculo quo illis adunatur, non autem exequi in ils munus publicum ex authoritatis prarogativa quam in fuos folos habet.

(GGG) Johns. Plea, pag. 251. To this end, and in this manner may be had a profitable use of Synods, Classes, and Assemblies for mutual help and advice in cases of question controverse, and difficulty about Religion, so that they do not challenge or usurp any unlawful jurisdition or power over the particular Churches, and their Governors.

(HHH) Bat. Disc. p. 261. These secret Glasses, these ordinary

let Squads which the Reformists Would set up.

(III) Bar. Refut. p. 81. In a Christian Synod no Christian to be four out, but all have equal power to speak assent or dissent, out dissurbing the Order of the Holy Church, by presuming to before the Antients, or against any thing said by them without uses, whose duther reproved of all judged of all as a disturber.

(KKK) Vide supra. III:

(LLL) Bar. Disc. p. 261. In their Synody the matters being

the greatest pars provailett, and carries to the judgment.

1 p. 78. This hallowing by fuffrage or plurality of voices

the Father, and communicated to his Saints; and these only is that dominion which the Ancient of days bath given to his Saints, Dan. 7.19.

(PPP) Johns. Plea, p. 321. The Lord hath promised to raise up his Church again to the former integrity, and to set up the new &

beavenly Jerusalem in the Ancient beauty thereof.

(QQQ) Bar. Disc. p. 139. Their Churches stand in their old Idolatrons shapes, and can never be purged till they be laid on heaps as their younger Sisters, the Abbacies were.

Confess. p. 39. It is the Office of the Magistrate to destroy all Idoll-Temples: The Dutch Church of Amsterdam worships God in

the Idoll-Temples of Antichrift.

(RRR) Bar. Dis. p. 133. Some of their old Reliets are yet in use, as their Bels, Surplices, &c. Wee may resolutely detest all such as abominable Iduls, such as by the Law of Gud are devoted to utter destruction; the very Gold of them, Deut. 7. is to be destroyed; in such detestation ought Idulatry to be. God hath such Idull-places, and all their surviture in detestation so that he hath commanded the Magistrate to raze and deface them; so that, neither they can be used to the worship of God, nor we have any civil use of them, seeing they are execrable and devoted to destruction; if the most precious matters be forbidden, how much more the baser, Iron, Brasse, &c.

Canns Neressity, p. 122. He that or dained first Bels, was Sabinian the Pope, in the year 603. What soever cometh from Antichrist,

cometh from the devil and out of the bottomle fe Pit:

(SSS) Bar. Refut. p. 38. Where learned you to bury in hallowed Churches and Church-yards as though ye had no Fields to bury in? Idem disc. p. 126. Me thinks the Church-yards of all other places should be not the convenientest for buriall; it was a thing never used til Popery began: It is neither comely, convenient, nor wholesom.

(TTT) Confest. p. 39. It is the Office of the Magistrate to destroy all Idol-Temples, and to convert to their civill Vies not only the benefit of all such Idolatrous buildings and monuments, but also all the Revenues, Posessions, Glebes and Maintenance of any false Ministry within their own Dominions.

(VVY) Vide supra, TTT, also Bar. Disc, p. 61. Being given to the maintenance of a Popish Ministry, they ought to be put to civil Vses, and not to the maintenance of Christs Ministry.

(XXX) Confest p. 19. Christ having instituted and ratified to continue to the worlds end, the Ministry of Pasters, Teachers, Elders,

Deacons,

Deacons, Helpers for Instruction and Government of his Church.

YYY. Johns. Plea. 316. Whether it be not the duty of all Churches, and of the members thereof, every one according to their ability, to give maintenance unto their Ministers, and as there is occasion to the Elder's also that rule the Church, and to the Deacons and Deacone ses that serve and minister therein.

ZZZ. Bar. Dif. p. 5. Parsonages and Vicarages, in Name and Office, are Popish and Antichristian. Ibid. p. 61. Here also by

the way, the unlawfulne fe of their Glebes is well noted.

AAAA. Those men, whether Priest or People, which either pay or receive the Tiths, still keep the Levitical Laws for the maintenance of the Ministery, and thereby abolish the Gospel, and are abolished from Christ, whom we deny to be dead, risen, or ascended, while we maintain the shadow or any part of the Ceremonial Law to be revived. Ibid. p.91. The Prince demandeth my goods; I am ready and Willing to depart with all to him, without all enquiry: But if he command me to give my goods to such an Idol, or after such a wicked manner as by way of Tithes to a Minister, or by way of Pension to an Antichristian Minister; I may not obey, but rather suffer his in-

dignation, yea death.

BBBB. Bar. Dif. p. 53. This Shepherd is not limited, nor the Sheepe constrained to a tent or any stinted portion, but according to the present Want of the one, and the state of the other, they together relieving him, and he together bearing the burden of their common poverty; every one that is taught freely imparting of all his goods to the competent maintenance of such as instruct them, not unto excesse, but sufficiency. Which contribution, as it is the duty of the Saints, so for the manner of it, it is a free offering of their benevolence, an holy Alms unto the Lord; by contribution and alms, our Saviour Christ, and his Apostles, and all the Officers of the Church, were and are to be maintained. Ibidem p.61. They are not by rated proportions, as Tenths or Thirds, but in love to make him partaker of that little or much the Lord sendeth, according to his present wants and necessary uses; Who, if he have but food and raiment, ought to be therewith content. Confest p. 45. At Amsterdam their Ministers have their Set-maintenance in another manner then Christ hath ordained.

BBBB 2. Rob. Ap. 36. Omnia etiam bona corporalia suo modo communia habenda, prout cuique opus, aquissimum vicarriers a carriers iph Plalms quotum materix security and

-sluigno

(OCCC) Bar. Disc. p. 132. The days of their week still are devoted to the gods of the Heathen, having utterly lost the name and order of their Creator: As the first, second, third day of such a week; the first, second, third month of such a yeer. Idem Refut. p. 34. If Luke should call it Mars-street, speaking in his own name, & for himself, he should commit idolatry by naming the creature of God after an Idol. David said he would not take the names of their Idols in his lips; but Luke recordeth onely the story, and the vulgar name of the place.

(DDDD) See the Preface of the Confession.

(EEEE) Bar. Disc. p. 180. They have a prescript place like a Tub, called the Pulpit. Ibid. p. 138. In that his priviledged Tub he may Preach what he list.

(FFFF) Ibid. p. 180. They are prescribed the time when they begin, they dispute to the Hour-Glasse. Ibid. p.54. He must preach

a Sermon an hour long.

(GGGG) Bar. Difc. p. 232. He may peradventure do his pen-

nance before all the Sodomites of the Parish in White sheets.

(HHHH) Johns. plea, p. 245. Book-Prayer being mens invention, in the Worship of God, is a breach of the second command. These Books and stinted Prayers, become indeed to be Idols, supplying the place of the Word and Spirit of God; in which respect such manner of worship becometh Idolatrous and Superstitious, and not to be communicate with; for what agreement hath the Temple of God with Idols?

Vide supra. D. L.

(IIH) Rob. Apol. p. 20. Non dubito quin rite & pie usurpari possit hac ipsa forma in precando Deum, modo absit opinio

necessitatis & perfectionis.

(KKKK) Bar. Disc. p. 180. Here would not be forgotten the sweet Psalmodicall harmony of the Vultures, Cranes, &c. All these together with one accord sing some pleasant Ballad, or else to Davids melodious Harp some Psalm in rythme, well concinnate to the ear, though never a whit to the sense, purpose, or true use of the Psalm. Idem. Refut. d. 254. I have not spoken against that most comfortable and heavenly harmony of singing Psalms, but against ryming and paraphrasing the Psalms as in your Church, and against Apocrypha and Erroneous Ballads in rythm, sung commonly in your Church instead of the Psalms, and other Songs of holy Scripture.

(LLLL) Rob. Apol. 20. Nego eandem esse rationem precationis & cantionis; ipsi Psalmi quorum materia precatione aut

gratula-

gratulatione constat, in hunc finem proprie & primo formantur à prophetis in cantiones & Psalmos spirituales, ut nos edoceant, & qua vota illi in angustiis constituti ad Deum suderint, quasque liberati eidem Deo gratias retulerint, ut nos eosdem Psalmos sive psallentes sive legentes, institueremus nos ipsos sive publice sive privatim, sive docendo sive commonesaciendo sive consolando, ad Dei gloriam in cordibus nostris promovendam.

(MMMM) Smiths Diff. p.4. That the reading out of a book is no part of spirituall worship, but the invention of the Man of Sin; that Books and Writings are in the nature of Pictures and Images; that it is unlawfull to have the Book before the eyes in singing of a Psalm.

(NNNN) Smiths Differences. Vide supra, cap. 1. E.

(0000) Confess. p.34. Such to whom God hath given gifts to interpret the Scriptures, ought by the appointment of the congregation to prophecy, and so to teach publickly the Word of God, untill such time as God manifests men with able gifts to such Offices as Christ hath appointed to the publick Ministery.

(PPPP) Bar. Disc. p.116. Shall I speak according to the times and say, Be no true Sacrament? or rather leave that traditionall word which engendreth strife rather then godly edifying, and say, Be no true

Seal of the covenant? (QQQ) Vide supra. F.

(RRRR) Johns. Plea, p. 291. Whether it be not best to celebrate the Lords Supper where it can be every Lords day; this the Apostles used to do; by so doing we shall return to the entire practise of

the churches informer ages.

(SSSS) How corrupt is the signe of the Crosse, kneeling, and uncovering of the head at the Lords Supper, & such things which Scripture prescribes not, but men have taken upon themselves, thus breaking the second command, and soyning their Posts and Thresholds with the Lords? Men are thus drawn away from the simplicity of the pratiseused by Christ and his Apostles, who sat when they are and drank, and did no more discover then before.

of the Lords Supper, it is a thing indifferent to keep or leave them, as they shall be used or abused, or as every church shall finde them to be

most expedient for their estate.

(VVVV) Bar. Refut. p.43. Not here to mention the binding of the Faith of the church to an Apocrypha Catechisme. Idem. Disc. p. 142. They are not asbamed to preach and publickly expound in their church, their fond Apocrypha Catechisms. XXXX. Bar. Disc. p.76. Their forged patchery, commonly called The Apostles Creed.

YYYY. His Refut. p. 48. What Scripture can you bring for the

blasphemous Article of Christs descent into Hell?

ZZZZ. Canns Necessity, p.44. Bare reading of the Word and single Service-saying, is an English Popery; and far be it from the Lords people to hear it: for if they would do so, they would offer to the Lord a corrupt thing, and so incur that curse of Malachi.

AAAAA. Johnsons Enquirie, p.7. We have in our Church the use of the exercise of Prophecy, spoken of, 1 Cor. 14. in which some of the Brethren which are for gifts best able, though not in Office of the Ministery, deliver from some portion of Scripture, Doctrine, Exhortation, Comfort; sometimes two at a time, sometimes more.

BBBBB. Johnsons Enquiry, p.7. Then, if there be occasion, upon the Scriptures treated, or questions propounded & answers made. Bar. Disc. p.139. In that his priviledged Tub, he may speak of what he list; none of his auditory have power to call in question, correct, or

refuse the same presently or publickly.

CCCC. Rob. Apol. p.38. Prorsus inauditum ante hac nostra sacula sive inter gentes, sive inter Judaos, sive inter Christianos, ut Judicia publica aliive actus natura publica privatim aut seclusa plebe exercerentur. Ibid. p.51. Per plebem cujus Libertatem & Jus suffragandi in negotiis vere publicis asserimus, non intelligimus

pueros & mulieres, sed solos viros, eosque adultos.

DDDDD. Browns Life and manners of all true Christians, in the Preface, or Treatise of Reformation without tarrying for any; and of the wickednesse of those Preuchers which will not reform til the Magistrate command or compel them, p. 8. Know ye not that they which have their full and sufficient authority and calling, are not to care for a further authority? And bath not every lawfull Pastor his full authority? Ibid. p. 8. The Lord did not only shew them the Tabernacle, but bade them make it: But these men will not make it at all, because they will tarry for the Magistrate. Ibid. p. 10. They could not force Religion, as you would have the Magistrate to doe: And it was forbidden to the Apostles to preach to the surveythy, or to force a planting or government in the Church. The Lords Kings dom is not by force, neither durst Moses nor any of the Kings of surdah force the people, by Law or by power, to receive the Church-government: But after they received it, if then they fell away, and

fought not the Lord, they might put them to death. They do cry Difcipline, Discipline, that is, for a civil forcing to imprison the people, or otherwise, by violence to handle and beat them, if they would not obey them. Ibid. p.11. The Lords people is of the Willing sort, they shall come unto Sion, & enquire the way unto Jerusalem, not by force nor compulsion, but with their faces thitherward: And p.12. Because the church is in a Common-wealth; it is of the Magistrates charge, that is, conserving the outward Provision and outward Instice they are to look; but to compell Religion, to plant churches by power, and to force a submission to Ecclesiastical Government, by Lawes & Penalties, belongeth not to them, neither yet to the Church.

EEEEE. Confest. p.32. Leaving the Suppression of this Anti-

christian estate to the Magistrate, to whom it belongeth.

FFFF. Bar. Refut. In the Preface. We acknowledge the Prince ought to compell all his Subjects to the hearing of Gods Word, in the publick exercises of the Church; yet cannot the Prince command any to be a Member of the church, or the church to receive any without assurance by their publick profession of their own Faith, or to retaine

any longer then they continue to walk orderly in the Faith.

GGGGG. Bar. Disc. p. 245. When Princes depart from the Faith, and will not be reduced by admonition or reproof, they are no longer to be held in the faith of the church, but are to receive the censure of Christ, as any other, and to be cut off as withered branches: The church cannot, neither hath in her power to defer the sentence of Excommunication any longer, on hope of surther tryall, because they have had already that triall which God alloweth; it is a Leaden rule to proceed to the sentence of Excommunication with a Leaden-heel, when the sin is ripe. Ibid. p.15, Which censures, if the Prince contemne, he contemneth them against his own foul; and is thereupon, by the power of the church disfranchised out of the Church, and to be delivered over to Satan, as well as any other offender.

HHHHH. Johnsons Inquir. p. 70. We hold it Antichristian to entertain or admit any appeal from one church to another; the highest ordained by the Lord for all sinners, is that church whereof the sinner is a member. And therefore, in arging our church to submit to ano-

ther church, they fought to draw it to Artichristian bondage.

IIII. Bar. Dis. p. 84. I am perswaded, that the Magistrate ought not to make permanent Laws of that the Lord hathless in our Liberty. Ibid. p. 235. We approve all the Lawes of God, to be most holy

holy and inviolable, and all-sufficient both for church and Commonwealth, and the perfect instruction of every Member and Officer of the same, in their severall duties, so that nothing is now left to any mortall mun of what high dignity and calling so ever, but to execute

the will of God according to his Word.

KKKKK. Bat. Disc. p. 108. God will have his Lawes and Statutes kept, and not altered according to the State and Policy of times; for these Lawes were made, not for the sews estate, as Master Calvin teaches; but for all mankinde, especially for all the Israel of God, from which Laws it is not lawfull in judgement to decline to the right hand, or to the left. By the neglect of these Lawes, the whole World overslowes with sin. Ibid. p.212. In the Common-wealth they have abrogated all Gods sudiciall Laws, and cut them off at one blow, as made for the Common-wealth of the sews only, as if God had no regard of the conversation of other Christians, or had left the Gentiles in greater liberty to make Laws and Customes to themselves.

LILL. Ibid. Hereby it commeth to passe that so many ungodly Laws are decreed, and the whole course of fustice perverted, that so many capitall mischiefs as God punisheth by death, such as blashheme the Name of the Lord, open idolatry, Disobedience to Parents, are not by Law punished at all: Incest and Adultery, are either past over, or punished by some tight or trisling punishment. Ibid. p.155. The High-Commission punishes the most execrable Idolatries but with prisons or forseitures, making it a pecuniary matter, contrary to

Gods Word.

MMMMM. 1. Vide HHHH.

MMMMM. 2. Bar. Dis. p.211. Theft, if above thirteen pence, is

punished by death.

NNNNN. Bar. Dis. p. 55. The Vniversity of Oxford and Cambridge have the same Popish and Idolatrous beginning with the Colledges of Monks, Fryers and Nuns; and these Vermin had, and still do retain the same insufferable and incurable abuses; therefore Queen Elizabeth ought by good right to abolish them as her Progenitors did the Abbyes.

OOOOO. Ibid. p. 177. They repair to the Vniversities to be instructed in Heathen and vain Arts: The churches of Christ have not such Heathenish and Idolatrous customes; they have no such prophane Arts, vain Education and Literature. Ibid. p. 56. We finde them all generally the seed of Vnbelievers, nourished in all manner of

Prophane-

Prophanenesse, Heathenism, vain and ungodly Sciences; their Education from their cradle is ungodly in the common Schools, where they must learn their Greek & Latin from luscivious Poets or heathenish Philosophers: With this Liquor are their Pitchers at sirst seasoned; there are they trained up in Logick, Rhetorick and Philosophy; which Learning they draw from Aristotle, Cicero, and such like; there they learn to speak by Art Syllogisms and Tropes.

Idem Refut. p. 89. This I dare affirm, that from the Book of God, they never derived these their Colledges, Schools, Halls, Orders, and Degrees; that I may not say Arts, Authors, Exercise, use of Learning, Disputations, Commencements. They fight with their School-Learning, vain Arts, Philosophy, Rhetorick, Logick, against the Truth

and Servants of God.

PPPPP. Vide supra. N, O. QQQQQ. Vide RRRRR. 2.

RRRRR I. Bat. Dis. p. 179. In the Church of Christ, the name and offices of Chancelour, Vice-chancelour, Dean of Faculty, Masters of Colledges, Fellows, Beadles, Bursours, and all their severall Statutes and Customes are strange; as also, their manner of Degrees, Disputing for their Degrees, and Order of Teaching: Neither have any such Vniversities, Colledges, Society of Scholars, any ground of the Word of God. I see not why they should have any more toleration then their elder Brethren, the Monks, who every way had as great colour of Holinesse, and shew of Vtilitie to the Church, as they: They have all one and the same Hellish Original they had: and these still retain the same blasphemous incurable abuses, which can no

Ways be reformed but by their utter disfolution.

RRRRR 2. Bar. Dis., p. 177. The English of Christian Religion, and Profession of the Gospel, I can well away with; but this English Romish abstract of Divinity, I am assured, came forth of this same forge that the Title of the supream Head of the Church; and cannot by all the glosses they can devise, be made other then most high blashbemy against the person of Christ, who is the onely Vniversall. Doctor of all his Disciples. Ibid. p. 56. If they continue still, and give their minde to the study of Divinity as they call it, which is as much as to say, The reading of mens writings; with these Feathers they sty, with these eyes they see; which Books being taken from them, they are as mute as sish, as blinde as moles. Ibid. Their Divinity is traditionall, wholly derived from other mens Books and Writings, both

for the understanding, dividing, and interpretation of all Scripture; as also for all Questions, Doctrines, and Doubts that arise; and not springing from the Fountain of Gods Spirit in themselves, according to the measure of Knowledge, Faith and Grace given unto them.

SSSSS. Bar. Disc. p. 146. It were much better for the whole Church, that for Prophecy and Doctrine, Preachers would lay aside all Authors, and betake themselves wholly to the Book of God: So should that Book be more soundly understood, so should they see with

their own eyes, and not other mens.

TITIT. Bar. Disc. p. 56. These Questions, as also the whole Scripture, must in these their Schools and Disputations, be insusted rably corrupted, wrested, blasphemed, according to the tusts of these Philosophicall and Heathen Disputers, which here must handle, divide, discusse according to their vain affected Arts of Logick & Rhetorick: All these prizes must be played in Latin, that the Learning may the more, and the Folly the lesse be perceived, lest even the common people should hisse them off the Stage if they spoke in English. Ibid. p. 52. They give liberty to their wits in their learning to deface, strive, and dispute against the holy known Truth of God, tossing it as a Tenice-Ball among them, both publikely in their Schools, and privately in their Colledges amongst them.

VVVV. Bat. Refut. p.124. I would not here that any should think we condemn any lawfull Art, or any necessary Science, or any Huly Exercise, or Schools of Institution. Let their Arts and Sciences be necessary and godly, not vain, curious, unlawful: Let them be taught, not in a vain-glorious or superstitious manner, but in all sobriety, and the fear of God; If their Vniversities were framed to

thefe Rules, it were good.

Ligital and Profossive of the Colpet, Lean hell allow with the control of the Lamping of Colored for the Supremental of the Colored for the Ment of the Colored for the profosion of Colored for the made which the made which high the following a latter of all the Different and Colored for the Colored fo

# CHAP. III.

The original and Programs of the Independence

# The Original and Progresse of the Independents, and of their Carriage in New-England.

He Sect (if so without offence it may be called ) which this Independency day is the subject of the most discourse, and the object of the the smallest of greatest passions; some pouring out upon it more of their love the time for and hope, others of their anger and fear, then were convenient, number, but

is that of Independency. of the abada and political the 191 and the

Of all the by-paths wherein the wanderers of our time are worth of its pleased to walk, this is the most considerable; not for the number, but for the quality of the erring persons therein. There be few of the noted Sects which are not a great deal more numerous but this Way, what it wants in number, supplies by the weight of its followers. After five yeers endeavours and great industry within the Lines of the Cities Communication, they are faid 29 yet to confift much within One thousand persons; men, women, and all who to this day have put themselves in any known Congregation of that way, being reckoned. But fetting afide number, for other respects they are of so eminent a condition, that not any nor all the rest of the Sects are comparable to them; for they have been so wise as to engage to their party some of chief note; in both Houses of Parliament, in the Assembly of Divines, in the Army, in the City and Countrey-Committees; all whom they daily manage with fuch dexterity & diligence, for the benefit of their Cause, that the eyes of the world begin to fall upon them more then upon all their fellows: It will be requifite therefore that with the greater care we give an account of them.

Of this our Account there shall be three parts. The fift, The division of An History of their Original & Progresse, to that height wherein the following now they stand. The second, A Narrative of their Tenents. The matter. third, A Confutation of some of their prime Principles.

Concorning their Original, the Separatists were their Fathers. Independents This is demonstrable, not onely by the Confanguinity of their Ten the Separatifis nents, the one having borrowed all their chief Doctrines and off-spring.

all the Sects of greatest for followers.

dame.

Practices from the other, but also by deduction of their Pedegree

in this clear line.

Master Robinson did derive his way to his separate Congregation at Leyden; a part of them did carry it over to Plymouth in New-England; here Master Cotton did take it up, and transmit it from thence to Master Thomas Goodwin, who did help to propagate it to fundry others in Old-England first, and after, to more in Holland till now by many hands it is sowne thick in divers parts of this Kingdome. But the manner how this feed did grow, is not unworthy confideration.

When the fire of Brownisme was dying out in Holland, a little of its ashes carried to New-England, into a lasting flame.

When the Separatists for whole Fifty years had over-toil'd themselves for little purpose, their horrible Divisions, whereforver they fet up, marring their encrease; behold, at the very point of time when their Spunk was dying, and their little smoke, both at Amsterdam and Leyden, was well-neer vanished, God in his secret providence permitted the tyranny of Bishops, which first broke out there had begotten them, to put new life in their ashes, and bring them back from their grave, to that vigour wherein now they

appear.

After the death of Ainsworth, the Brownists at Amsterdam came to a small unconsiderable handfull, and so yet they remain. No other at that time in the whole world were known of that Religion, but a small company at Leyden, under Master Robinsons Ministery; which, partly by Divisions among themselves, and partly by their Pastors deserting many of their Principles, was well-neer brought to nought: Onely about the Twenty eighth, as I take it, or the Thirtieth year of this Age, some of them going over, for a more commodious habitation, to New-England, did perswade their neighbours who sate down with them there at New-Plymouth, to erect with them a Congregation after their separate way (A).

By what means these asheswere kindled.

This Congregation did incontinent leaven all the vicinity. The Planters in New-England, so far as their own informations give notice, not minding Religion for many years after their first enterprise (B), were ready to receive, without great question, any pious form which might be presented by their neighbours. whose mind served them to be active in such matters. Also that way of New-Plymouth, beside the more then ordinary shew of devotion, did hold out so much liberty and honour to the people, made it very fuitable and lovely to a multitude who had lately stepped out of the Episcopall thraldome in England, to the free aire of a new World. How ever it was, without any noise in a few years, the most who setled their habitations in that Land, did agree to modell themselves in Churches after Robinsons patern.

This for a time, was either not known, or not regarded in Eng- Mr. Cotton at land. The first who appeared in any displeasure at it, was Mr. Cot- first a great opton; for this reverend man, howfoever he had faln off from the pra- polite to that stife of some, and but of some of the ceremonies, and was distasted with Episcopall government, yet so long as he abode in England, minded no more then the old non-conformity: In all his opposition to the Episopal corruptions, he went not beyond Cartwright, and the Presbyterians. With the way of the Separatifts he was then well acquainted, but declared himself against it in print, as in his Preface to Master Hildershams Sermons upon John, may be feen to this day (C). Neither thus alone, but a very little before his voyage to New England, so soon as he understood of the prevailing of Robinsons way there, such was his zeal against it, he wrote over to the Ministers who had been the chief instruments of bringing these Churches under that yoke, admonishing them freely of their falling from their former judgement, and that their new Reformation was no other but the old way wherein the Separatists had walked, to the grief and offence of the Anti-Episcopall party in England, and of the whole Protestant Churches (D).

Notwithstanding this admonition, the Brethren there went on Mr. Cotton with in their way, yet without any hazard to others, till the 1634. little ado, beas I take it, or 1635 year of our Lord, when the yoke of Episco- came the great pall persecution in England became so heavie on the necks of the Errour. most of the godly, that many thousands of them did flee away, and Mr. Cotton among the rest, to joyn themselves to these American Churches. Here it was when that new way began first to be dangerous to the rest of the World.

For Master Cotton, a man of very excellent parts, contrary much to his former judgement, having faln into a liking of it; and by his great wit and learning, having refined it, without the impediment of any opposition, became the great instrument of drawing to it, not onely the thousands of those who left England, but also by his Letters to his friends who abode in their Countrey,

State

orech deceive

hath given his

or vancounts.

EHROUISM:

Why God of mits greet me

to fall in evi-

deix Errours.

made it become lovely to many who never before had appeared

in the least degree of affection toward it.

Mr. Cotton the misleader of Mr. Goodwin and others.

to viertala .:

राज ३३३३ वर्गात

Before his departure from England, by conferences in London. he had brought off Master Davenport and Master Goodwin, from some of the English Ceremonies (E); but neither of these two, nor himself at that time, did minde the least degree of Separation (F); yet so soon as he did taste of the New-English air, he fell into so passionate an affection with the Religion he found there. that incontinent he began to perswade it, with a great deal more zeal and successe then before he had opposed it (G): His Convert Master Goodwin, a most fine and dainty spirit, with very little ado, was brought by his Letters from New England, to follow him unto this step also of his progresse, and that with so high an estimation of his New Light, that he was bold to boast of it in termes a little beyond the lines of moderation (H.)

It had been happy for England; that Master Cotton had taken longer time for deliberation, before that change of his minde : He might have remembred his too precipitant rashinesse in former times, both to receive, and to fend abroad to the World fuch Te-

nents whereof after he had cause to repent.

God in wisdome permits his dearest children to fet black marks on their own faces; not onely to keep themselves in humility and suspition of their own hearts; but to divert others from idolizing their gifts, and fetting up their persons as a pattern for their too sudden imitation. I would not willingly detract fro any mans reputation; I am oft ready enough, both to hear with contentment, and liberally to speak to the praises of men much inferiour in my thoughts to Malter Cotton: Yet when his gifts are turned into fnares, when they become occasions of stumbling, and, contrary to the minde of the giver, are made enducements to follow him in his wanderings; I am of opinion, that neither Piety nor Charity will hinder to remark his evident and known failings: That as his eminent endowments are strong invitations to run after him; fo the mixture of clear weaknesse may be a retractive to every prudent man, and a caveat from God, to beware of his wayes, as well as of any other mans.

I take it for a great mercy of God to simple ones, that the most, if not al, who have offered themselvs to be Ringleaders in any Heresie or Schism, or other by-way, have ever bin permitted to fall into

Mafter Cotton often deceived, hath given his patrociny to divers groffe Errours. Why God permits great men to fall in evident Errours.

> in Comor with tile ado, be-

Carrier the great

mage

some evident folly; to the end, that they whose simplicity made them too prone to be milled by the strength of pregnant wits, and the lustre of excellent gifts, which in the most of Sectaries to this day, have ever been apparent; might be held in the love of the truth, and made cautious of being led aside by them in whose footsteps a very blunt eye might perceive the print of an evill

Not to speak of Master Cottons long continuance in the Er- His Prelaticall rours of his education, fundry whereof stuck to him as he con- Arminian and fesseth all the time of his abode in England (1): Nor of his more Montanistick dangerous fall into the gulf of Pelagianisme, some of the Arminian Tenents. Errours, from which the writings of D. Twiffe are faid to have reclaimed him (K); However, the Doctor doth fay, that he hath no assurance of his recantation to this day, and therefore was willing that his Treatife against Master Cottons erroneous writings should be published to the world. To passe by also that which I have heard of some gracious Ministers of his old Montanisme, wherein some think he remaineth to this day.

That which I point at, is, another more dangerous fall, which His Antinomy as already it hath much humbled his spirit, and opened his eare and Familisme. to instruction, and I trust it will not leave working till it have brought him yet nearer to his brethren: So to the worlds end, it cannot but be a matter of fear and trembling, to all who shall know it, and of abundant caution to be very wary of receiving any fingularitie from his hand without due triall. That which I speak of, is, his wandring into the horrible Errours of the Antinomians and Familists, with his dear friend Mistresse Hutchinson; so far, that he came to a resolution to side with her, and separate from all the Churches in New England, as legall Synagogues.

The truth of this horrible fall, if ye will not take it from the parties themselves, the followers of Mistresse Hutchinson, who oft times were wont to brag of Malter Cotton for their Mafter and Patron (L); nor from the testimonie of Master Williams (M), who had as much occasion to know it as any man else: and if I mistake not the humour of the man, is very unwilling to report a lie of his greatest enemie. Yet we may not reject the witnesse of Master Winthrop, the wisest of all the New English Governours hitherto, and of Master Wels, a gracious Minister of that Land, in their printed relations of the Schisms there; both these, albeit,

with all care and study they endeavour to fave Master Cottons credit, yet let the truth of Master Cottons seduction fall from their Pens in so clear termes as cannot be avoided: for, however, what they speak of the erring of the most eminent in place, might be applied to the Governour for the time (N 1.): Yet when they tell us, that the most of the Seducers lived in the Church of Boston; and that the whole Church of Boston, except a few, were infected with that Leprosie; and that none of them were ever called to an account by the Presbyterie of that. Church till after the Assembly, though the Pastor of that Church, Master Wilson, was alwaies exceedingly zealous against them: also that in face of the generall Court, Mistresse Hutchinson did avow Master Cotton alone, and Master Wheelright, to preach the truth according to her minde; and that Master Cotton himself, before that same Court did openly diffent, even after the Assembly, from all his Brethren about Wheelrights Doctrine. These, and other the like informations, are so clear, that no art will get Master Cotton freed (N2.)

I have been also informed by a gracious Preacher, who was present at the Synod of New England; that all the Brethren there, being exceedingly scandalized with Master Cottons carriage, in Mistresse Hutchinsons Processe, did so far discountenance, and so severely admonish him, that he was thereby brought to the greatest shame, confusion, and grief of minde that ever in all his life he had endured. But leaving the person of Master Cotton, if not the Author, yet the greatest promoter and Patron of Independency,

we will go on with the way it felf.

What Master Cotton, and the Apologists, his followers, have testified of Gods displeasure and judgements upon the way of the Brownists (0), is as evidently true of the way of the Independents; not onely because, as it will appear hereaster, both wayes really are one and the same: But also, because in the comparison of the events which have befaln to both wayes, it will be seen that the miscarriages, and (because of them) the marks of Gods anger have been more manifest upon this latter way then upon the former.

Independency brought to the utmost pitch of perfection, which the wit and industrie of its best Patrons were able to attain, having the advantage of the Brownists fatall miscarriages, to be exemplary

Independency large, as unhappy as Brownisme.

exemplary documents of wisdome, being also assisted and fenced with all the security that Civil Laws of its friends own framing, and gracious Magistrates at their absolute devotion, could afford; notwithstanding in a very few, lesse then one week of years, hath flown out in more shameful absurdities then the Brownists to this day, in all the fifty years of their triall, have stumbled upon. ..

The verity of this broad affertion shall be palpable to any who Wherefore so will be at the pains a little to confider their proceedings in any of much of the the places wherever yet they had any setled abode: for however way lies yet in much of their way be yet in the dark, and in this also their advan- darknesse. tage above the Brownists is great; that in their Discords none of themselves have proclaimed their own shame; none that have fallen from them, have on purpose put pen to paper, to inform the world of their ways; neither have any of them been willing to reply to any of the Books written against them, that did put a necessity upon them to speak out the truth of many heavy imputations which with a loud voice by many a tongue are laid on them; chusing rather to lie under the hazard of all the reproach which their unfriends reports could bring upon them, then to make an Apology, wherein their deniall might bring upon them the infamy of lying, or their grant the fastening, by their own testimony, upon the back of their party the crimes alledged against them: Notwithstanding so much is broken out from under all their coverings, as will make good what hath been faid. Hitherto they have had but three places of abode, New-England, Holland, London. That any where else they have erected Congregations, I doe not know. Of their adventures in these three places, we will speak a little.

In New-England, when Master Cotton had gotten the assistance The fruits of of Master Hooker, Master Davenport, and sundry other very wor-in New-Engthy Ministers, beside many thousands of people whom God in land. his mercy did send over to that new world, to be freed from suffering and danger, in the day of their Countreys most grievous calamities; being there alone, without the disturbance of any enemy either within or without, What were the fruits of their

Church-way ? niassagorq rol caption od him offwhis oreson First, it forced them to hold out of all Churches and Chri-funds of Christian Congregations, many thousands of people who in former stians in the times had been reputed in Old-England very good Christians. I condition of

1. It put thou-

have heard fundry esteem the number of the English in that Plantation to exceed Fourty thousand men and women: when Master Cotton is put to it, he dares hardly avow the one half of these to be members of any Church (P): But if we doe believe others who were eye-witnesses also, they do avow, That of all who are there, Three parts of Four will not be in any Church (Q 1.). To us it seemeth a grievous absurdity, a great dishonour to God, and cruelty against men, to spoil so many thousand Christians, whom they dare not deny to be truly religious, of all the priviledges of the Church, of all the benefits of Discipline, of all the comfort of any Sacrament, either to themselves, or to their children; to put them in the condition of Pagans, such as some of them professe all Protestants to be who are not of their way (Q 2.).

2. It marrs the conversion of Pagans to the Christian Religion.

A second evill of their Way, is, That it hath exceedingly hindred the conversion of the poor Pagans; God in great mercy having opened a door in these last times to a new world of reasonable creatures to this end, above all, that the Gospel might be preached to them for the enlargement of the Kingdom of Christ. The principles and practice of the Independents, doth crosse this blessed hope. What have they to do with those that are without? Their pastors preach not for conversion, their relation is to their Flock, who are Church-members, converted already to their hand by the labours of other men, before they can be admitted into their Church.

Of all that ever crossed the American Seas, they are noted as most neglectfull of the work of Conversion. I have read of none of them that seem to have minded this matter (Q3.): only Master Williams in the time of his banishment from among them, did assay what could be done with those desolate souls, and by a little experience quickly did sinde a wonderfull great facility to gain thousands of them to so much and more Christianity, both in profession and practice, then in the most of our people doth appear (R). But the unhappinesse of these principles whereof we speak, did keep him, as he professeth, from making use of that great opportunity and large door which the Lord there hath opened to all who will be zealous for propagating of the Gassel (S).

Thirdly, the fruits of Independency may be seen in the profes-

3. It did bring forth the fouleft Herefies that ever yet were heard of in any Protetant Church.

fit.

fit, if not the fittest members of their Churches. These have much exceeded any of the Brownists that yet we have heard of: first, in the vilenesse of their Errours; secondly, in the multitude of the erring persons; thirdly, in the hypocrisie joyned with their errours; fourthly, in malice against their neighbours, and contempt of their Superiours, Magistrates and Ministers for their opposition to them in their evill ways; and lastly, in their singular obstinacie, stiffy sticking unto their errours, in defiance of all that any upon earth could doe for their reclaiming, or that God from heaven, almost miraculously, had declared against them. All this I will make good, by the unquestionable Testimonies of

their loving friends.

For the vilenesse of their Errours: They did avow or enly A few examthe personall inhabitation of the Spirit in all the godly, his imme- ples of the madiate revelations without the Word; and these as infallible as ny abominable Heresies of the Scripture it self (T): This is the vilest Montanism. avowed further, with the groffest Antinomians, That no sin must Independents. trouble any childe of God: That all trouble of conscience for any fin demonstrates a man subject to the Covenant of Works, but a stranger to the Covenant of Grace (V): That no Christian is bound to look upon the Law as a rule of his conversation (X): That no Christian should be prest to any duty of holinesse (7). Neither here did they stand, but went on to aver the death of the foul with the body (Z): That all the Saints upon earth have two bodies (AA): That Christ is not united to our fleshly body; but they would have him to be united to our new body (BB), with the fame union wherewith his humanity is united with his Godhead: That Christs Manhood was not now in the heavens (CC), but that his body was his Church. These abominable errours, and many more of this kind, to the number of Fourscore and eleven (DD), the New-English Independency The greatest did produce to the world in a very short time.

For the second, The number of the earing persons; this is faid to have been incredible; not onely multitudes of men and wo- with these ermen every where were infected (EE), but almost no Society, no rours. Family of that Land was free of that Pelt (FF): Boston, the The piery of best and most famous of their Churches, was so far corrupted, these Heretick

that few there were untainted (GG).

Concerning the Hypocrific of these Heretikes, it was exceeding

They New-English

part of their chief Churches.

fingular.

ceeding great: None appeared so humble, so holy, so spiritual, and full of Christ, as they (HH): In their speech, nought but self-deniall (II): In their prayers, ravishing affections, and heavenly expressions (KK): All their singular opinions, were for the advancing of Free-grace (LL); for the glorious light of the Gospel: for the setting up of naked Christ on his Throne (MM).

Their malice towards all that differted from them, was fo extream, that they made the life of many, the most religious of their Neighbours, to be bitter and a wearisome burden to them

(NN).

Their malice against all who oppoled them, was fingular, especially against all their Orthodox Mi-

nifters,

For their Ministers, some of them they adored: Master Cotton and Master Wheelwright, they fet up as the onely true Preachers of the Covenant of Grace; they extolled them to the skies, avowing, that fince the Apostles days, none had received fo much Gospel-Light, as they (00): But the rest of the Preachers, not onely all in Old-England (PP), but also all in New-England, except a very few, and most of all the best, the most zealous and Orthodox, even the instruments of their own conversion, were to them Baals Priests, Legall Preachers, Popish Factors, Scribes and Pharifees, Enemies to the Gospel, void of the Spirit of Grace (QQ).

Their contempt of the Magistrates was as great as of the Ministers: Their late Governour they professed was a true friend to Christ, and Free-grace (RR); but Master Winthrop their prefent Governour, and the most of the Magistrates, they proclaimed enemies of Grace, Persecutors, Antichrists, Ahabs, Herods, Pilates, whom God would destroy (SS). Their Preacher, Master Wheelwright, would exhort the people in his Sermon, to deal with the Magistrates as such, remembring them how Moses had killed the

Egyptian (TT).

Their Errours in opinion did draw on fuch feditious pra-Etifes, as did turn both their Church and State

& Magistrates.

Their Heresies did bring on so dangerous seditions, as in a short time did put their Common-wealth in a clear hazard of utter ruine (VV); for the Heretikes had drawn to their side, not onely multitudes of the people, but many of the ablest men for well-neer over- parts, in all Trades, especially the Souldiers (XX). They kept fuch intimate familiarity, and open correspondence with the most eminent men of the Land; Mistresse Hutchinson, and the late Governour, kept almost every day so private and long discourse with Master Cotton, that made them conclude all was their own (YY), and forced the wife Governour, Master Winthrop, to prevent their designes, to put the former Governour, and all that followed him, from their places in the generall Court, and to desire him & them to be gone, which was counted a reall, though a civill banishment out of their Land (ZZ): Also to disarm the most of that faction expresly upon fear, lest the Tragedy of Munster should be acted

over again in New-England (AAA).

Master Williams told me, that he was imployed to buy from the Savages, for the late Govornour, and Master Cotton, with their followers, a proportion of Land without the English Plantation, whither they might retire and live according to their own mind, exempt from the Jurisdiction, Civill, and Ecclesiastick, of all others. M. Williams was in so great friendship with that late Governour, when he told me so much, that I believe he would have

been loth to have spoken any untruth of him,

Their obstinacy in all these things was truly marvellous; for Their proud after all the pains which their godly Pastors took upon them, in obstinacy a-Preaching, in Conference, in Publick Disputations: After the Ma- gainst all adgistrate had executed the Law, and inflicted civill punishments up-monitions was on some of their prime Seducers; yea, when God visibly from the Heavens had declared his anger against some of their chief Leaders, punishing Mistresse Hutchinson with a monstrous birth of more then thirty mis-shapen creatures at one time (BBB), and Mistresse Dyer her principall assistant, with another monstrous birth (CCC) of one creature, mixed of a Beast, of a Fish, and a Fowl: Notwithstanding all these admonitions, their obstinacy was so great, that many of them continued pertinacious without any repentance (DDD).

For some of them separating of their own accord, others being banished by the Magistrate, retired into those Lands which Master Williams had bought for them; and in that their new Habitation they continued not long; till beside all the named errours, they fell into many more, both Errours and Schisms

(EEE).

And Mistresse Hutchinson did make a new Separation, retiring to a new dwelling (FFF) where after her long contempt of divine and humane patience, at last God did let loose his hand, and destroyed her, sending in upon her a company of the Savages, who burnt her felf, her house, and all that she had (GGG). NotwithItanding

the of many especially of the Inte Governour, whose the businesse was chief, that to this day if you will be the chief and if you will be the chief and the chief will be the chief and the chief will be the chief and the chief and the chief and the chief will be the chief and the ch with them, they will affore, That Miftreffe Hatchinfon was miliaken and wronged; that the was a most pious woman, that her Tenents, if well understood, were all crue, at least colerable. We have oft murvelled, that the Eidership of a lid never so much as call her before them to be rebulted for a less Errours; though their general! Affembly had consuted & leaned them yet still the was permissed to no one will the denned them, yet still she was permitted to go on, till the sea the new Governour, and the general! Court did condemn he perpetual! banksment; then, and not till then, so far as we perceive by the shory, did the Church of Boston begin a processive by the shory, did the Church of Boston begin a processive by no means would put it in execution; that burden said on the back of Master will so his Colleague, however not said on the back of Master will so his Colleague, however not sattly instrument being the person to whom Mistresse Hurchis show the beginning had professed her greatest opposition; when the beginning had professed her greatest opposition; when the beginning had professed her greatest opposition; when the seasons was pronounced against her, they telm, "I show the seasons of it was none of her Heresies or Erronry but the greatest especially, her graffs lying (HHIF). among them; while if the has their fall Hillder from any fishfull hard it feems that many more my ferica would be brought to light which now are hid in darknesser. I when he had a second and imitate all and every degree of Truth or Picty, which did give appear in any Note-Bogott Christians. Shows I shill (ii)

It is not our intention to bring any man to a particle aprotest delacts of the grace and gifts which God has bollowed or
Make: Correspondent with their in West Court provide to God
That is very positions which their, were court to their gifts of the
Chould finite whereast williams their greatest administ, therefore
the all very positions with their trill planning, to bring a first
to eitherer, which has any of them. But walked administ, the reter good del fitted he any of them. But walked and their Obfervations from which the affilms here walked a personal edities. Obfervations from which the affilms here walked a personal edities. Obter their both to maintain the resident with many had from a state of their both the resident with many and greeter limit both to maintain the resident with many had from a state of their their with many and greeter limit both to maintain the resident with many had from a state of their thei

hold without any alteration, so far as ever I could learn. Master W. an eminent man of the church at Plymouth, told W.R. that the rest of the churches of New England came at first to them at Plymouth, to crave their direction in church courses, and made them their pattern.

(B) Vide Purcase Pilgrim. in his discourses of America, in di-

vers Letters from New England.

(C) Cottons Letter to the Reader before Hildershams Commentary upon John, 1632. That one Letter of his to a Gentle-woman against the Separation, which without his consent a Separatist Printed, and Refuted, hath so strongly and clearly convinced the Iniquity of that way, that I could not but acknowledge in it, both the wisdome of God, and the weaknesse of the Separatists: His wisdome in bringing to light such a beame of his Truth by the hand of an adversary, against the minde of the Author; and the weaknesse of the other, to advance the hand of this Adversary, to give himselse and his cause such a deadly wound in open view, as neither himselse nor all his associates can be able to heal: in which respect, I conceive it was, that the industrious Doctor Willet stileth this our Author, Schismaticorum qui vulgo Brownista vocantur Malleus: The Hammer of Schismaticks whom they commonly call Brownists.

(D) Vide supra. A.

(E) Edwards Antapology, p.17. Knowing something of the story of Master Goodwins sirst comming to fall off from the Ceremonies, having seen and perused the Arguments that past betwixt him and Master Cotton, and some others: Master Goodwin assured me some moneths after his going off, that he had nothing to say, but against the Ceremonies, the Liturgy offended him not, much less dreamed he of this Church-way he since fell into.

(F) Cottons Letter from New England to his friends at Bofton, October 5. 1635. Some other things there be, which were I again with you, I durst not take that liberty which some times I have

taken: I durst not joyn in your Book-prayers.

(G) Ibidem. I durst not now partake in the Sacraments with you, though the Ceremonies were removed. I know not bow you can be excused from Fellowship of their sins, if you continue in your place. While you and some of my other friends continue with them, I fear the rest will settle upon their Lees with more security. The wife-hearted

shas

that left their Stations in Israel, I doubt not, were some of them, if not all, usefull and serviceable men in their places; yet they did themselves and their Brethren more good service in going before their Brethren, as the Goats before the Flocks, Jet. 50.8. then if they had tarried with them to the corrupting of their own wayes. 2 Chro. 11.14.16.

Antap. p.32. After his going into New-England, and falling into the Church-way there, and fending over Letters into England about the new way; presently after these Letters began the falling off

and questioning Communion in our churches.

(H) Antap. p. 32. One of you, to wit, Master Goodwin was so ingaged in his thoughts of one of the Ministers of New-England, to wit, Master Cotton, by whom I am sure he was first taken off, that he hath said, there was not such another man in the world again.

Ibidem p. 22. One of you told some friends, that he had found out a forme of Church-government, as far beyond Master Cart-

wrights, as his was beyond that of the Bishops.

Master Williams Examination of Master Cottons Letter, p.47. Some of the most eminent amongst them have affirmed, that even the Apostles churches were not so pure, as the New-English churches.

(I) Vide supra. F.

(K) Antap. p 40. He hath had his Errours, and I refer you for proof to his discourse about clearing the Doctrine of Reprobation. See

the Preface of D. Twiffe his Answer.

(L) The Short story in the Preface, par. 10. What men they saw eminent in the Countrey, and of most esteem in the hearts of the people, they would be sure still to father their opinions upon them, and say, I hold nothing but what I had from such and such a man.

Ibid. p. 65. She pretended she was of Master Cottons judge-

ment in all things.

(M) Williams Examination, p.12. Some few years fince he was

upon the point to separate from the churches there as legall.

Ibidem. p.33. How could I possibly be ignorant as he seemes to charge me, of their estate; when being from first to last in Fellow-ship with them, an Officer amongst them, had private and publick agitations concerning their estate with all or most of their Ministers.

(N) Short story, Preface, p.7. By this time they had to patronize them, some of the Magistrates, and some men eminent for Reli-

gion, Parts, and Wit.

Brownitts,

Ibidem, p. 25. Master Wheelwright had taught them, that the former Governour and some of the Magistrates then were friends of Christ and Free-grace, but the present were enemies. The former Governour never stirred out but attended by the Serjeants with Hall berts or Carrabines, but the present Governour was neglected.

Ibid: p.35. After that she had drawn some of eminent place, and parts, to her party, whereof some profited so well as in a few months:

they out-went their Teacher.

Ibidem, p. 33. Vpon the countenance which it took from some eminent persons, her opinions began to hold up their heads in the Count of Justice.

(N 2.) Ibidem, p.32.) It was a wonder, upon what a sudden the whole Church of Boston, some few excepted were become her new

converts, and infected with her opinions.

Ibidem, Preface, p. 7. In the Church of Boston most of these

Seducers lived.

Ibid. p.36. The Court laid to her charge, the reproach she had cast upon the Ministery in this Countrey, saying, That none of them did preach the Covenant of Free-grace but Master Cotton. She told them that there was a wide difference between Master Cottons Ministery and theirs; and that they could not hold forth a Covenant

of Free-grace, because they had not the Seal of the Spirit.

Ibidem, p.50. All the Ministers consented to this, except their Brother the Teacher of Boston. Ibid. p.52. Master Wheelwright being present, spoke nothing, though he well discerned that the judgment of the most of the Magistrates, and near all the Ministers closed with the assumative. Ibidem, p. 21. Albeit, the Assembly of the Churches had confuted and condemned most of these new opinions, and Master Cotton had in publike view consented with the rest; yet the Leaders in these Erroneous ways, stood still to maintain their new Light; Master Wheelwright also continued his preaching after his former manner; and Mistresse Hutchinson her womed meetings and exercises; and much offence was still given by her, and others, in going out of the ordinary Assemblies, when (Mr. Wilson) the Pastor of Boston began any exercise, it was conceived by the Magistrate that the case was now desperate, and it was determined to suppresse them by Civill Authority.

(O) Apologeticall Narration, p. 5. We had likewife the faral miscarriages and shipwracks of the Separation, whom you call

Brownists,

Brownists, as Land-marks to forewarn su of these Rocks and Shelves

they run upon.

Cottons Letter to Williams, pag. 12. I faid that God had not prospered the way of Separation, because he hath not blessed it either with peace among themselves or with growth of grace. The Lord Jesus never delivered that way of Separation to which they bear witnesse, nor any of his Apostles after him, nor of his Prophets before him. We doe not come forth to help them against Jehovah; this were not to help Jehovah, but Satan against him. We cannot pray in Faith for a blessing upon their Separation, which we see not to be of God, nor to lead to him: It is little comfort to the true Servants of Christ that such inventions of men are multiplied.

(P) Answer to the thirty two Questions, p. 7. Whether is the greater number, these that are admitted to church-communion, or

these that are not, we cannot certainly tell.

(Q 1.) Plain dealing, p. 73. Here such confessions and professions are required, both in private and publike, both by men & women, before they be admitted, that three parts of the people of the Country remain out of the Church, so that in short time, most of the people

Will remain unbaptized,

(Q 2.) Williams of the name Heathen, p. 6. Nations protesting against the Beast, no Papists, but Protestants, may we say of them that they or any of them may be called in true Scripture sense, Heathens, that is, the Nations or Gentiles, in apposition to the people of God, which is the onely Holy Nation? Say a departure from the Beast in a false constitution of Nationall Churches, if the bodies of Protestant Nations remain in an unregenerate estate, Christ bath said they are but as Heathens and Publicans.

(Q3.) Plain dealing, p. 21. There hath not been any sent forth by any church, to tearn the Natives language, or to instruct them in our Religion first, because they say they have not to do with them

being without, except they come to hear, and learn English.

(R) Williams of the name Heathen, p. 10. For our New-England parts, I can speak it considertly, I know it to have been easie for my self, long ere this, to have brought many thousands of these Natives, yea, the whole Countrey to a far greater Antichristian conversion, then ever was heard of in America. Toould have brought the whole Countrey to have observed one day in seven: I add, to have received Baptism, to have come to a stated shareh meeting, to have

main-

maintained Priests, and Forms of Prayer, and a whole form of Am

tichristian worship in life and death.

(S) Ibid. p.11. We be to me, if I call that conversion to God, which is indeed the subversion of the souls of millions in Christendom,

from one false worship to another.

Williams key unto the language of America, p. 9. To which I could easily have brought the Countrey, but that I was perswaded, and am, that Gods way is first to turn a soul from its idols, both of heart, worship, and conversation, before it is capable of worship to the true God.

(T) Short story, p.32. Many good souls were brought to wait for this immediate revelation; then sprung up also that opinion of the

indwelling of the person of the Holy Ghost.

Ibidem. Preface, p. 13 That their own revelations of particu-

lar events, were as infallible as the Scripture.

(V) Short story, Preface, p. 2. Sin in a childe of God must never trouble him. Trouble in conscience for sins of commission, or for neglect of duties, sheweth a man to be under a covenant of Works.

(X) Short story, Preface, p. 2. A christian is not bound to the

Law as the rule of his conversation.

(Y) Ibid. p. 3. No christian must be pressed to duties of Holi-

nesse.

(Z) Short story, Preface, p.13. Their Leaders fell into more bideous delusions, as the fouls of men are mortall like the Beasts.

(AA) Short story, p. 59. These who are united to Christ, have

in this life new bodies, and two bodies.

(BB) Ibid. She knoweth not how Jesus Christ should be united to this our fleshly body; these who have union with Christ, shall not rise with the same fleshly body; and that the Resurrection mentioned in I Cor. 15.44. is not meant of the Resurrection of the body, but of our union here in this life.

(CC) Ibid. p. 60. We are united to Christ with the same union that his humanity on earth was with his Deity. That she had no Scripture to warrant that Christs manhood is now in Heaven; but the

body of Christ is his church.

(DD) Ibid. Preface, p. 1. You shall see a Litter of ninety one of their brats bung up against the Sun, besides many new ones of Mistresse Hutchinsons.

(EE) Ibid. Multitudes of men and women were infected be-

fore they were aware.

(FF) Ibid. Preface, p.7. They had some of all sorts and qualities in all places, to defend and patronize them: Almost in every family, some were ready to defend them as the Apple of their own eye.

GG) Vide supra. N2.

(HH) Short story Preface, p.4. They would appear very humble, holy, and spirituall Christians, and full of Christ.

(II) Ibid. They would deny themselves far, and speak excel-

lently.

(KK) Ibid. They would pray with such soul-ravishing affections and expressions, that a stranger could not but love and admire them.

(LL) Ibid. They lifted up their opinions by guilding them over with the precious termes of Free-grace, Glorious-Light, Gufpel-Truths, holding-out naked Christ.

(MM) Vide supra. LL.

(NN) Preface, p. 7. O their boldnesse, pride, insolency, the disturbances, divisions, contentions, they raised among us, both in Church and State, and Families, setting division betwixt Husband and Wife ! was no him

Ibid. p.9. And feeing a Spirit of pride, Subtilty, malice and contempt of all men that were not of their minde breathing in them, our

hearts were sadded, and our spirits tyred.

(OO) Ibid. p.4. Their followers in admiration of them, would tell others, that since the Apostles times, they were perswaded none ever received so much light from God, as such and such had done; na-

ming their Leaders. See also before H.

(PP) Short story, p.39. She said it was revealed to her long since in England, That all the pack of the Ministers there were Antichristian, so that she durst hear none of them, after Master Cotton and Master Wheelwright were once gone; for they could not preach Christ and the new Covenant of ni zu no u band show will be build

(QQ) Preface, p. 8. The faithfull Ministers of Christ must have dung cast in their faces, and be no better then legall Preachers, Baals Priests, Popish Fuctors, Scribes, Pharifees, and Opposers of Christ himself. one moissifiers? was to rea redregate ment , worth

(RR) Vide supra. N 1. dennis for florer pale side or soit rade stoods

(SS) Preface, p. 9. The Magistrates were Achabs, Amazia's, enemies to Christ, led by Satan.

(TT) Ibid. Thefe were enemies to Christ; Herods, Pilates. Scribes and Pharisees; yea, Antichrists; and advised all under a Covenant of Grace, to look upon them as such; and with great zeal did stimulate them to deal with them as such, and alleaged the story of Moses that killed the Egyptian; and left it barely fo.

(VV) Ibid. It was a wonder of mercy, that they had not set our Common-wealth and churches on a fire, and consumed us all therein.

(XX) Preface, p. 7. They had some of all quality to defend them. some of the Magistrates, some Gentlemen, Some Scholars, Some of our Captains and Souldiers, some in Military Trainings.

(YY) Short story, p. 33. They made full account the day had

been theirs.

(ZZ) Mufter Williams in his Discourse to mee, affured mee

bereof.

(AAA) Short Story, p. 43. Vnder their conduct, the old Serpent had prepared such an Ambushment, as in all reason would soon have driven Christ and the Gospell out of New-England, (though to the ruine of the instruments themselves, as well as of others) and to the repossessing of Satan in his ancient Kingdome.

(BBB) Preface, p. 12. Mistresse Hutchinson being big with childe, and growing towards the time of her Labour, brought out not one, but thirty monstrous births or thereabouts at once, none at all of

them of humane shape.

(CCC) Ibid. Mistreffe Dyer brought forth her birth of a Woman childe, a Beast, a Fish, and a Fowl, all woven together in one,

and without an head a day as how more adold de way of

(DDD) Ibid. Though he that runs may read their fin in these judgements, yet, behold the desperate hardnesse of heart in these perfons, and all their followers; they turned all from themselves upon she faithfull servants of God that Laboured to reclaim them, saying, This is for you've Legalists, that your eyes might be further blinded by Gods hand upon us in your legall wayes, that you may stumble and fall, and in the end break your necks in Hell, if ye imbrace not the Truth and on the

(EEE) Ibid. p. 5. These persons with many others infected by them, went altogether out of our furisdiction into an Iland, and there they live to this day most of them, hatching and multiplying new epinions, and cannot agree, but are miferably divided into fundry Setts

and Factions.

(FFF) Mistresse Hutchinson being weary of the Iland, went from thence with all her family, to live under the Dutch, near a

place in the Map called Hell-gate.

(GGG) There the Indians set upon them, and slew her and all her family; her Daughter, & her Daughters Husband; and all their children save one that escaped. Some write that the Indians did burn her to death, with all that belonged to her. I never heard that the Indians in these parts did commit the like outrage upon any other.

(HHH) Vide KKK 1.

(III) Ibid. p.13. They grew also many of them very loose in their practises; for these princes will certainly produce a filthy life by degrees: As no prayer in their Families, no Sabbath, insufferable pride, frequent and hideous lying; and some of them became guilty of souler

fins then all these, which I here name not.

Cottons Third Sermon, 6. Vial p.9. The calamities of the Countrey are from God; he takes away all; whether by our pride, that we must have every new fashion, and be like the men of the world, in houses, apparell, and the like; or daintinesse, that we must have our varieties, though it cost never so much, and no matter what followeth, though it eat up our estates. The Lord hath made use of our folly, and pride, and daintinesse, our idlenesse and covetousnesse.

Idem. 2. Vial, p. 26. We know that in England there is no such unfaithfull dealing, and hollow heartednesse? no such bitternesse between Christians. What will befall your posterity, they will degenerate out of measure, by the unfaithfulnesse of your lives, and the un-

righteousnesse of your promises.

(KKK 1.) Short Story, p.44. The Midwife, one Hawkins, was notorious for familiarity with the Devill, and now a Prime Familist: The most of the women who were present at Mistresse Dyers travell, were suddenly taken with such a violent vomiting, and purging, without eating or drinking of any thing, as they were forced to go home; others had their children taken with Convulsions, which they had not before, nor since, and so were sent for home: So that none were left at the birth, but the Midwise and two other; whereof one fell assept at such time as the childe dyed, which was about two hours before the birth: The Bed wherein the mother lay, shook so violently, that all who were in the room perceived it.

(KKK 2.) Ibid. p. 63,64. Then Master Cotton told the Assembly, That whereas she had been formerly dealt with for matter of

Doctrine,

Doctrine, he had according to the duty of his place, being the Teacher of the church, proceeded against her unto admonition: But now the case being altered, and she being questioned for maintaining of untruth, which is matter of Manners, he must leave the businesse to the Pastor Master Wilson to go on with her; but withall declared his judgement in the case from that in the Revelation, ch.22. That such as make and maintain a lye, ought to be cast out of the church; and whereas two or three pleaded that she might first have a second Admonition, according to that in Titus 3.10. He answered, That that was onely for such as erred in point of Doctrine; but such as shall notoriously offend in matter of conversation, ought to be presently cast out, as he proved by Ananias and Saphita, and the incessious Corinthian.

Ibid. p. 65. It was observed that she should now come under Admonition for many foul and foundamentall Errours, and after be cast out for notorious lying.

must have every here fastion, and he like the men of the world, in houses, apparell, and the like; or thinities so, that we must have e and sovieties, thought to be never so yours, and nomatter what sowers;

though is eas no der all tree. The Lord harb made weef our two and prints, and dealing our idlines and consecond as lived to the local harbon in Singland. There is an line with me lie before the line with me lie better in the law as a line with line with lines and harbon becare the lines and lines will be a rectine feel no fine bitters the law as a line will be a rectine for the lines and lines are lines as a line will be a lines and lines are also better and law as a line will be a lines and lines are lines as a line will be a lines and lines are lines and lines are lines as a line will be a lines and lines are lines are lines and lines are lines are lines are lines and lines are lines

right conjete of your strongs.

(KKK 1.) Short Story, p.44. The Midwife, one Hawkins, have noted in fort, and ideal with the Development of the Flankins.

The wife of the Wines who were profest as Mishrife Dynashankins.

Were inddenly to be with fresh a biblest vanishing, med the works.

CAND or drinking of any thing, as they were Incent to go were;

before, nor fince, died to more fort for hime: So that nont were left as the birth, but the Aldanie and two other; whereof one fell fleep affects that there are before the which the time archer bilder the which the stroken two hours before the

bland: The Bed veherein the mother try, hoof so violently, reat all the when the room served adds.

(KKK 2.) Ibid. p. 63,64. Then Mayler Corror and the Asser-

That whereas for had been for merty deals with for more of

they die fall

International

divince and

James vi Edal

#### and to tack o prevail, that Mafter Simpler, matecontone with Mr of short being to an Come Pro IV sada grains band roll as beed

bie Hittild State of bis way if way and raile and

this much work . that they of Hereraus abode no

e sen did the Spirit of Dividon begin to work among them.

The Carriage of the Independents

# The Carriage of the Independents in Holland, 41 han a sevollet Roterdam, and Arnhem.

He fruits of this way in Holland, are not much sweeter then Independency I these we have tasted in New-England. All the time of their no fruitfull abode there. they were not able to conquer to their party more Tree in Holthen two congregations; and these but very small ones, of the land. English onely: For to this day, I have not heard of any one man' of the Dutch, French, Scottish, or any other Reformed Church, who have become a member of any Independent congregation.

Their first Church in Holland was that of Roverdam, which Master Peters M. Peters (A) did draw from its ancient Presbyteriall constitu- the first planter tion, to that new frame which it seemeth he also learned by Mr. of that Weed at Roterdam.

Cottom Letters from New England.

This Church became no sooner Independent, then it run into the way of such shamefull Divisions as their Mother at Amsterdam had gone before them. Their Pastor, Master Peters was soon weary of them, or they of him; for what causes themselves best know; but fure it is, he quickly left them, and went for New England, well more eromorhimmod mor sagnad

The Church was not long destitute of Pastors, for about that Their Minitime Mr. Ward and Mr. Bridge came over to them from Norwich, sters, M. Bridge, where they ever had lived fully conform, without any contradiction either to Episcopacy or Ceremonies, onely they withstood and M. ward, Bishop Wrens last Innovations (B).

So foon as they came to Reterdam, without any long time of Ordination, advisement, they conformed themselves to the Discipline which Mafter Peters had planted (6); They renounced their English private men Ordination and Ministerial Office, joyning themselves as meer dination from private men to that congregation, which afterward did choose the people. and ordain both of them to be their Ministers (D).

It was not long before Matter Simpson also came hither from London, and renouncing also his Ordination (E), joyned himself as a private Member with them.

The Commil-

nontra trom

Arabem durit

HOL COURS HEE the bottome

the bulmetile,

M. Simpson, renounced their English and as meer

Incontinent they did fall into shamefull divisions and Subdivisions.

Then did the Spirit of Division begin to work among them. and so far to prevail, that Master Simpson, malecontent with Mr. Bridge, for hindering the private members of the flock to prophene after the Brownists way, did separate himself and erect a new Congregation of his own (F): Betwixt these two Churches. the contentions and flanders became no leffe grievous then those of Amsterdam betwixt Ainsworth and Johnsons followers; and in this much worse, that they of Roterdam abode not at one Schism; but after Master Simpsons separation, broke out again inlinking on to another Subdivision. Landy at - wall ni both a western

Master Bridges Congregation was so filled with strife, so hamefull flanders were laid upon his own back, that displeasure did hasten the death of his wife (G), and did well-neer kill himfelf, making him oft professe his repentance that ever he entred

into that fociety (H). and the man to redement a smooth sund offw

The Commisfioners from Arnhem durft the businesse,

The people As for Master ward, his Ministery became so unsavoury to without any that people, that they did never rest till judicially by their own just cause des authority alone (for Presbytery they had none, and Master Bridge nister.

did dissent from that act of unjust oppression) they had decorate Mafter Ward from his pastorall charge (1).

This act was much stumbled at by divers who were fully perswaded of Master wards integrity, and at last by the internot come neer cession of some from the Church of Arnhem he was restored to the bottome of his place; but the ground of the controversie was no wayes touched: For when the four Commissioners from Arnhem, Mafter Goodwin, Master Nye, Master Laurence, and another, had met white Marin a Chamber of a private house in Roterdam, with some members solvent Mof that faulty Congregation (K), and so made up their famous Affembly, which the Apologists are pleased to equall, if not to prefer to all the Assemblies they ever had seen(L): Whether that Nationall Synod, wherein Matter Nye had feen the flowre of the nom outvision: Or this great Assembly at Westminster, where he and his Bre--10 was so thren oft have feen fitting the Prince Elettor, the most Noble Members of both Houses of Parliament, the prime Divines of all England, the Commissioners of the Church of Scotland to ins

That Affembly, I say of Roserday, did not so much as couch the main question; they drew a thin skin over the wound, but durst not assay to lance it to the bottom. For did they ever rebuke,

OL

Heet q Jood

that Charle

or so much as once speak to the people of that Congregation, for usurping a Tyrannicall Authority to depose their Pastor? Did they tell Master ward of his siding with Master Simpson, against a manual A Mafter Bridge, in the matter of Prophesie? did they ever attempt to cognosce on the great scandall, the ground of all the rest, Master Simplons Separation? did they make any hearty and folid reconciliation betwixt Master Ward and the Church ? It seems the Assembly was wifer then to meddle with evils, which they found much above their strength to remedy. Master Ward found himself after his restitution in so pitifull a condition with his new friends, that he left their company (M).

Dations

The two Churches were irreconcileable, till both Master The Schisms Bridge, and Mr. Simpson had removed their Stations to England; at Roterdam and even then the concord could not be obtained, till the Dutch were more ir-Magistrate had interposed his authority (N): Neither by this reconcileable means could Master Simpsons Church be perswaded to return to Master Bridges, till for their meer pleasure they got that Congregation to remove one of their prime members, without the alledging of any cause but their own peremptory will and satisfaction (0). When by fo much adoe these two divided Churches are brought together, it may be much doubted, if their Union shall long continue. Certainly, it seems not to be so cordiall, as that of the two lately divided, and now re-united Churches at Amsterdam. For among these of Roterdam, not onely the grounds of the old division do evidently remain, but also the Seeds of a new breach doe appear above the ground,

The liberty of Prophecying, which Master Simpsons (now Master Simons) Congregation did require, is not obtained in the way they defired it; for they are not permitted to Prophecy in the Congregation, nor upon the Sabbath day, nor in the place of publike meeting: Onely in a private place, on a week day, where some of the Church who please doe meet; they have liberty to exercife their gifts. On the other part, what Mafter Bridges (now Mr. Parks.) Church did require, I mean a Presbytery for Government in the Congregation, cannot be obtained. For however, they professe the lawfulnesse and conveniency of Ruling Elders, and of a Confiltory for Discipline, yet it hath so faln out that for many years, they have had none, neither are like in hafte to have, unlesse the grumbling of Master Parks and his friends

then those at Amsterdam.

> I bry of the Church of

A boos admire

& praile them-

Hisprods avid

threat-

meature.

threatning a new breach, do force them at last to the use of that Ordinance. I ried sloops or yanodauA. Hasinagra T a shioning

Anabaptisme is like to spoil that Church.

But that which threatneth not a Schisme alone, but a totall dissolution of that Congregation, is the Pest of Anabaptisme, which begins of late much to infect them (P). It is true, the Pastors do their best to reclaim all their members from that Errour; and when they finde themselves not able to prevaile, give good words and affurances of a full and Brotherly Toleration: for as they scruple not to give the hand of Fellowship to the Brownists of Amsterdam (2); so will they not cast out any from their Church for denying of Pedobaptism, if the dissenting and erring party be pleased to remain peaceably amongst them: But here is the pity, when the Independents have declared their as Roserdam greatest readinesse to tolerate and entertain in their Churches, reconsileable both the rigid Separatifts, and the Anabaptifts (R); yet the most of those are unwilling to stay, but are peremptory to separate from the Independent Churches as more corrupt then that they with a good confcience can abide in them, though never fo much tolerated and cherifhed meropen worment and older was to guite

As for their Church at Arnhem, howfoever their small intercourse with others, during their abode in that remote corner, and their taciturnity of their own affairs, makes their proceedings to lie under a Cover; yet so much of their wayes is come to light upon divers occasions, as will not be very inductive and alluring

They of the Church of Arnbem admire & praise themfelves above all measure.

chest shole of

of indifferent spirits, to tread in their footsteps. First, We finde them greater admirers of themselves and proclaimers of their own excellency, then is the custome of modest and wife I though the best and greatest men. They think it not enough to anoint their Masters and friends of New England with excessive praises, as men who have not been matched by any of the Saints fince the dayes of Abraham (S); but they are also bold to found out to themselves in Print in the ears of both Houses of Parliament, a commendation much above the possible merit of any so small a number of men in the whole world. The Synod of Recerdans they equall to the most solemne Nationall Assemblies of either or both Kingdoms (T). This exceeding great worth upon whose head must it fall, but either alone or far most principally upon the Members of the Church of Arnhem? For that Syned did confift of no other but the two 2227112

Doctors

Doctors of that Church, and the two Elders thereof, together with Master Bridge, and the Members of his Church. These last were present in that Synod as persons challenged, and guilty of a grievous scandal; so to them in that action, but a small praise can be due: Wherefore, the supereminent Excellency of that meeting, must fall upon the Commissioners of Arnhem, the only perfons which in that meeting were void of offence, and free from challenges. To themselves therefore it is alone, or at least above all others, that they ascribe the superlative praises of that

In that same place they stick not to take to themselves the honour of fo great fincerity as any flesh in the world not onely hath at this present, but possibly can attain in any following Age (V). We wonder the leffe to hear them canonize their Colleague Master Archer after his death, among the most precious persons

who ever trod upon earth (X).

This felf-overvaluing seems to be the ground why they cry The easinesse out of their very moderate afflictions as of great calamities; they ingeminate to the Parliament, over and over, their perfecution, their poverty, their miserable exile(?); when they who understand the case, give assurance, that not one of Ten of the most prosperous Ministers of the whole world, in the time of their greatest Sunshine, do live in more wealth, ease, honour, and all worldly accommodations, then these poor miserable exiles did enjoy all the time of that which they call their banishment (Z).

My next observation upon that Church, is, that an humour of innovating at leaft, if not a spirit of errour, did much predo- broke out into mine among them. To passe by that wantonnesse of wit, which a number of in their Books, and Discourses doth much appear, whereby they strange Errors. attribute without fear, to a number of Scriptures, such new and strange senses as before them were never heard of: We finde them pleasing themselves in divers Doctrines, which no Reformed Church doth affert for truth, yea, their own Brethren; both of New-England, and of Roterdam, and of Amsterdam, do reject as Errours. 2 and hinds in housewerter oven y

Libertinearly of their ba-ont nithment and afflictions.

Phenry or the

The new light at Arnbem

Scriptur, Gom

Christ, from

Grace, and

from all his

attributers.

They are not content with fome few little touches of First, Groffe Chiliasm, which yet Master Corron tels us are but fleshly imagi. Chiliasm. nations (AA): But they run themselves over head and ears in the deepest gulph of that old Heresie. The glimpse of Sions glory

Preached

Preached at a Fast in Holland by T. G. (which common report without any contradiction that Lhave heard declares to be The mas Goodwin) averres, That Independency is a beginning, or at least a near antecedent of Christs Kingdome upon Earth (BB). That within five yeares Christ is to come in the flesh (CC); and by a Sword of Iron, to kill with his own hand the most of his enemies (DD); and thereafter to passe over a thousand years (EE) as a worldly Monarch (FF) with his Saints: Who shall live with him all that time in all forts of fleshly delights (GG). Mr. Archer the onely Pastor that ever they had, whose praises they found forth so loud in their Apologetick, would perswade us of the fame, and more groffe stories (HH). Mr. Burrows in his late Sermons upon Hofea, runs in the fame way (II).

Secondly, The groffest blafphemy of the Libertines that God is the Author of the very finfulnelle of fin. 2mois Bis

Neither is this all the new Light that did shine forth in the Candlestick of Arnhem; but there also Master Archer giveth forth, for the comfort of his hearers, without the reproof so far as yet we have heard of any of his Colleagues, That God is not onely the Author of fin (KK), but also of the finfulnesse, the very formality, the Anomy, the Ataxy, the Pravity of fin (LL). A doctrine which all Protestants ever did abhor as high blasphemy; and which, the Assembly of Divines, with both the Houses of Parliament, did condemn as fuch; appointing Master Archers Book for that worst Herefie of the Libertines, and groflest blasphemy of the Antinomians, to bee folemnly burnt by the hand of the Hangman (MM).

Thirdly, the fancy of the Enthulialts in knowing God as God, abstraacd from Scripture, from Christ, from Grace, and from all his erribaces.

There was also another sparkle of New Light brake up in that Church, wherein one of their Doctors doth so much delight to this day; That not being content to have holden it out in Holland, he is faid to have preached it over and over in the most solemn Assemblies both of Scotland and England; That it is a duty incumbent to all who would be perfect, to know God as God, without Christ, Without the Scripture, in notions abstracted, not onely from all Grace, but from all Scripture, and from Christ (NN). I dare not affix unto this, the late Doctrine of some Seraphick Jesuites & Monks, wherein they have extravagated in their Lent Sermons, fo many absurd and hereticall senses, as some very learned and good men have done in print without any answer (00); yet I must professe if it be a truth, it is a very metaphysicall one, and much transcending my shallow understanding.

In that Church also the Doctrine of extream Unction was so Fourthly, the far brought back, That they began to anoint their fick with oile old Popili Ce-(PP); taking it as an ordinance of Christ, and a kinde of a Sa-remonies of excrament for the people, at least a holy Ceremony, no lesse of di- and the holy vine institution then Ordination and imposition of hands were kille of peace. for Officers (QQ) union some child so prostor alued to Amite and ---

Alfo, they feel on foot another Religious Ceremony in their

Congregation, the holy Apollolick kille (RR).

And as if all these innovations had not been sufficient, they Fifthly, the begun to put down all singing of Pfalmes, and to fet up in their discharging of place Their finging Prophets, making one man alone to fing in the Pfalms, the the midst of the illent Congregation, the hymns which he out of finging Prohis own gift had composed (S& t). And this as I am informed by pher to chance some who have been present, is now the settled practice of the re- the Songs made

mainder of the Church of Arnbem.

Master Edwards layes to their charge, not onely that their all others. principles leade to that horrible Errour which some of their Sixthly, the followers maintain, The mortality of the foul (SS 2); but also, mortality of that their chief Doctors had preached, both in Arnbem and Eng- the foul. land, Without the rebuke of any of their friends, That the fouls of the Saints go not after death to the Heavens (SS 3). In that same place, the Pastor of Arnhem, without the reproof of any of his party to this day, so far as ever I heard, doth take away and deny, that Heaven and that Hell which all Christians before him did ever believe; and in the place thereof, gives us new Heavens and new Hels of his own invention: He tels us confidently, That no fowle before Christs Ascension didever enter into shat place which we commonly call Heaven, neither ever shall enter there, if you except Christ alone, unto the left day : That all the foules of the godky remain in a place of the bigher Region of the air or at highest in the Element of the Fire; That Enoch and Elias, that the foule of Christ, before the Resurrections and the Soul of the good Thief, went to higher (SS) 4.) He cels us. That the place of the dammed before the last judgement, is not any infernall fire, but some prison in the low Region of the air, or at lowest, in some place of the Seis. After the day of judgement, he makes Hell a very lerge place; the whole Elements, the Heavens of the Plenets and of the fixed Scars, yea, the whole Heavens, except that wherein God and the Angels do dwell, being all turned to their first matter, to him is Hell: With fuch fine new speculations. (E)

by himfelf, in the filence of

Seventhly, the conveniency for Ministers to preach covered, and celebrate the Sacraments discovered: but for the people to hear discovered, and to participate covered. Their publick contentions

Strooten's Ser Called Trends lations do the Independent Pastors feed their flocks (SS 5).

I have heard also one of their Doctors deliver it as his opinion, That it was expedient for the Minister in Preaching to have his head covered; and the people in time of preaching to fit uncovered: But in the holy Communion, that it was expedient the Minister should celebrate that Sacrament uncovered unto the people covered. I do not deny my suspition of the spirit of these men, who are not afraid in fo short a time, to vent such a mul-

titude of strange novelties.

But the clearest memento which God hath given us to beware the Sacraments of the wayes of that Church, is, Their bitter and shamefull contentions among themselves, which, if not stopped by the Churches diffolution, might long before this day have produced as foul effects as any of the former. A part of this story, and but a part of were shamefull. it, you may read in that unanswerable Book of Master Edwards, where at length, you will fee how their new fancies brought them to so bitter publick contention, and irreconcileable strife, as made their people confesse their doubting of the truth of their way (TT); and their principall Doctor, Master Goodwin, to avow his inclination to defert their society, and leave their Church there a minimum of the property of the friends of the present ( ) & c) . place, the P. Lord Arminon, without the reput of or any of his par-

### The Testimonies.

was about the deline of the property of

(A) Anatomy of Independency, pag. 24. That Independent church at Roterdam, was formerly under Presbyteriall Government, and conformable to the Dutch churches, and had onely begun to decline in M. Peters his time,

(B) Antap. p. 17. Mafter Bridge and Mafter Burrows were men judged conformable, till the year of Bishop Wrens Visitation, and

the sending down of his Injunctions to Norwich. Don't and I

(C) Ibid. Mafter Bridge fell suddenly into the church-way, as the short space between his Suspension at Norwich, and his being received into a church at Roterdam, and thereupon, his first Letter to some of his old friends in Norwich will fully shew.

(D) Anatom. pag. 23. They, all renounced their Ordination in England, and ordained one another in Holland; first Master Bridges ordained Master Ward, and then immediately Master Ward ordained Master Bridges.

(E) Antap. pag. 142. Master Simpson after some time of beholding the order and way of the Church at Roterdam, desired to be

admitted a Member, and was upon his confession received in.

(F) Ibid. Master Simpson stood for the Ordinance of prophecying, and that the people on the Lords day should have liberty after the Sermon to put doubts and questions to the Ministers. Mr. Bridge opposed: Tet he yeelded so far, that the Church should meet on a week day, and then they should have that liberty; but this would not satisfie Master Simpson; whereupon the difference increased, and Master Simpson would abide no longer, but quitted that Church: and with the help of a woman, whom Master Bridge called the Foundresse of Master Simpsons Church, set up a Church against a Church.

(G) Mistresse Bridge laid these bitter differences and reports

so to heart, that they were a great means of her death.

(H) Ibid. Whether Master Bridges weaknesse and distempers were not occasioned by the divisions and wicked scandals raised upon

him, as well as by the Air of Roterdam, himself knows best.

Ibid. p.143. Vpon Muster Simpsons renting from the Church, and setting up a Church against a Church, under Mr. Bridges nose; and upon wicked reports raised about Master Bridges, there grew that bitternesse, evill speakings, and deep censurings, deadly fends amongst these Ministers and their Churches, as never was more betwixt the Jews and the Samaritans. Master Bridge confessed to me, there were no such sharp tongues, nor bitter divisions as these.

Anatom. p.6. Of these reproachings Master Bridges hath found notable experience at Roterdam, to the tyring out of his spirit among st them there, in so much as he hath been often heard to affirm, That if he had known at first what he met with afterward, he would never have come among st them, nor being among st them, have given them

such liberty as he had.

(I) Antap. p. 35. Master Ward, Master Bridges colleague and old friend at Norwich, was deposed from his Ministery and Of-

fice by Master Bridges Church, for frivolous matters.

(K) Antap. p. 184. I much wonder how you can call the meeting of Master Goodwin & Master Nye, with two Gentlemen more, calling Master Bridge with the rest of that Church supposed to be Delinquents, such a solemn Assembly.

(L) Apol. Narration, p.20. The Ministers of the Church, of-fended, with other two Gentlemen of much worth, members thereof,

L 2

m-

ave

In-

nt he

·fc

11-

were sent as Messengers from that church, and at the introduction, and entrance of that solemn Assembly; the solemnity of which, but left as deep an impression upon our hearts of Christs dreadful presence.

as ever any we have been present at:

(M) Antap. p. 141. I defire to know whether Master Ward after he was restored, did, as formerly, officiate in that church, and how long; and whether Master Bridge and he continued as fellow-Ministers; and whether between them two, and between the Church and Master Ward, there was that mutuall carriage that ought to be between fellow-Ministers, and Ministers and People.

(N) Anatom. pag. 49. The way of Vnion of these Churches could never be found till the Magistrates authority and command

found it.

(O) Anato. p.6. These two churches being of late commanded by the Magistrates of Roterdam to unite again in one, and that church whereof Master Simpson was Minister, being unwilling to joyn to the other, untesse some members thereof should be cut off sirst, especially one; and the church whereof that part) was a Member, being willing to gratiste the other in this, and yet professing and attesting as an act of the whole church by writing, That all the time he had been a member, his conversation had been without offence: Tet their Teacher was forced as himself confessed with grief of heart, having nothing to except against the person, to urge him to take his dismission from the church.

(P) Ibid. Adde hereumo the defection of some of their Members to Anabaptisme, and how apt others of them are to be made upty therein, more then the members of other Reformed churches, as late instance hath manifested, some having professed Master Simpsons

principles have made them Anabaptifts.

(Q) Anatom.p. 24. They cannot shew us such a fraternity between them and any Resormed church, us I am (and I believe truly) informed, Master Simpsons church (whether by him or after his time by Master Simons, I have not enquired) entred into with these of the Separation at Amsterdam, by a matual covenant and agreement to own each other. I believe it to be by vertue of that Covenant, that some of their members, not officers of the church, doe publishely preach in Master Canns Pulpit at Amsterdam.

(R) Antap. p. 51. I can tell you how fome of you who have not churches here in London, goe to separate churches to partuke of the

Ibid.

Lords Supper.

Ibid. p. 56. Instance bath been given me particularly by a great friend of yours now in London; that when fome of you have come to Amfterdam you never would goe to Mafter Herrings, a good old Nonconformist, but you have gone to Master Cann the Separatist, and to bus Church.

Ibid. For their going to the Brownists, and converfing with

Mafter Cama more oben us, that is undentable!

(S) Apol Narration, p3. Whose sincerity in their way hath been testified before the world, and will be unto Generations to come by the greatest undertaking but that of our Father Abraham out of his own Countrey, and his Seed after him. 1 clab . 7881 ad or some? begin in the x650, but it comes not so full De arquit shiv (T) rears

rd

(V) Apol. Nar.p. 3. In this inquiry we looked upon the Word of Christ as impartially and unprejudicedly, as men made of flesh and blood are like to doe in any juncture of time that may fall out.

(X) Ibid.p.22 We loft some friends and companions, our fellow-

Labourers in the Gospel, as precious men as this earth bears any.

(Y) Apol. Nar. p.22. When it pleased God to bring us his poor exiles back again. Ibid. p.23. Which was as great an affliction to us as our former troubles and banishment. Ibid. p. 31. Consider us as

these who for many years suffered even to exite. Is . q . bid!

(Z) Antapol. p. 26. How dare you affirm that for your consciences you were deprived at once of what ever was dear to you? were not your Wives, Children, Estates, Friends, and Lives dear to you? had you not all the fe with you, and did you not in the Netherlands live in the best places, in much planty, ease, and pump? What great deprivation is this of what ever is doar, for men to take their own times, and to goin Swimmer, with Knights, Ladies, and Gentlewomen, with all necessaries, into Holland, and there to take choice of all the Land, and with Wives, Children, Friends, and Acquaintance, free from the fewer and possibilities of pexation from the Spiritual Courts and Prisons, to enjoy all plenty und freedome as you did? many would have been glad, and fill would be, to be so exited into Holland, and to be able to spend there two or three hundred pounds per annum.

(AA) Cottons 6. Viell, pag. 9. There not take up such carnal imaginations, as that Christ shall come bodily, and reign here upon Earth, All with the hora of engine Heroling son

(BB) Climpfe of Sions glory, p. 33. If God have fuch an intention to glorific his Church, and that in this World, what manner of efreemen; persons

persons ought ye to be, because ye are beginning this despised work, gathering a church together, which way God will honour? certainly, the communion of Saints, and Independency of congregations, God will honour.

(CC) Daniel 12.11. From the time that the daily Sacrifice shall be taken away, there shall be 1290. dayes; what is the meaning of this? A day is usually taken for a year. This abomination of desolution was in Julians time in the 360, year; now reckon so many years according to the number of the days, it comes to 1650, and it is like to be it, as any that can be named. But it is said, Blessed is he that comes to the 1335. days, that is, forty sive years more added; it shall begin in the 1650, but it comes not to full head till forty sive years more.

(DD) Ibid. In the Epistle, take this rule, That all Texts of Scripture are to be understood literally, except they make against other Scriptures, or except the very coherence of the

Scripture thew it otherwise. The state of th

Ibid. p. 17. Indeed, if we be put upon allegoricall senses, we may put off any Scripture; but if we take them literally, why should we not?

with his Garments dyed in blood, when he doth appear to come and to take the Kingdome; when he appears with many Crowns upon his head, that notes his many victories.

Ibid. p. 17. The promise that is made, Revel. 12. He shall rule them with a Rod of Iron, and as the Vessels of a Potter they shall be

broken to shivers: What shall we make of this?

(EE) Ibid. pag. 14, 15. The reigning with Christ 1000. years, is not meant of reigning with him in Heaven, but it must be meant of fesus Christs coming and reigning here gloriously for 1000, years.

(FF) Ibid. p. 17. What shall we make of this, except there be a glorious reign of Christ with his Saints? Christ is said to make them Kings, so as to have power and dominion in the world.

(GG) Ibid. p. 13. There is no reason why that of the 26. of Matth. v. 29. I will drink it new with you in my Fathers King-

dom, may not be taken literally.

(HH) Archers personall reign, p. 5. I call this last state of his, Monarchical, because he will govern as earthly Monarchs have done, that is, universally over the world in these dayes, known, and esteemed;

oppression, and in a worldly, visible, earthly glory, not by tyranny, oppression, and sensually, but with honour, peace, riches, and what-soever in and of the world, is not sinfull, having all Nations and Kingdomes doing homage to him, as the great Monarchs of the World had.

(II) Burrows upon Hosea, p.145. These are the new Heavens and the new Earth that are to be created; and this is meant of the church plainly: For the Text, Verse 12. speakes of building houses, and inhabiting them, and of planting Vineyards, and eating the fruit of them upon these new Heavens, and this new Earths creation.

Ibid. p. 191. And literally We are to understand many Scriptures that tend this way concerning the fruitfulnesse of the Earth, and the outward externall glory, that then shall be in the creatures.

(KK) Archers comfort for Beleevers, p.41. God may as truly and easily have a will and hand in, and be the Author of sins, as of afflictions.

Ibid. We may safely say, that God is, and bath an hand in, and is

the Author of the finfulneffe of his people.

ce

(LL) Ibid. p.36. The fear of some of these inconveniencies, hath made Divines not to acknowledge so much of God in sin, as is in sin: They have erred on the other hand, and made sin more of the creature and it self, and less from God then it is: They grant that God is willing sin should be, and that he permits it, and orders vircumstances about its production, and bath an hand in, and is the Author of the Physicall or Morall act, in, and with which sin is; but the essence of sin, that is, the Pravity and Ataxy, the Anomy and Irregularity of the act, which is the sinfulnesse of it, God hath no band, neither is be any Author at all thereof. This opinion goes wrong another way, and gives not to God enough in sin. Let us imbrace and professe the truth, and not fear to say that of God, which he in his Holy Book saith of himself, namely, That of him and from his hand, is not onely the thing that is sinfull, but the pravity and sinfulnesse of it.

Detectation of the abominable and blashemous opinion. The Order of the House of Lords runs thus, Complaint being this day made to the Lords in Parliament, by the Assembly of Divines, that a certain blashemous and hereticall book, intituled, Comfort for Beleevers, is printed and published, being written by John Archer;

their

their Lurdships much abborring the faid blasphemies, do award and ac judge, that the faid Book Shall be burnt by the Hund of the common

Hangman V the private !! the in the chito to the popular in to the

(NN) Doctor Secwarts Duply to M. S. fecond part, pag. 128. Not long since I heard one of the Kingleaders of the Independent dents Selt deliver this ductrine in a Sermon at the Abbey of Westminster, viz. That to a saving knowledge of God, it sufficeth not to know him in the Book of Nature; or secondly, as revealed in the boly Scriptures; but that we must also know him as abstract from his mercy, and all his Attributes.

(OO) Ibid. If I know God abstracted from his mercy, I know him out of Christ, and out of the Gospell; for God in Christ and in the Goffell, is not abstract, but concrete with marcy. If God be consider red as abstract from all his attributes, it is no more a knowledge of

God, but some idol of the Independent brains.

(PP) Antap. p. 36. Mafter Goodwin did anoint a Gentlewoman (whose name I conceale) when she was sick, and she recovered after it; fay they. dend has so bod sady , yel vist of room all biol

(QQ) Ibid. Anointing the fick with Oyl, was held in that church of Arnhem as a standing Ordinance for church members, as laying on of hands was a standing Ordinance for church-officers.

(RR) Ibid. p. 60. I propound it to you, whether a little before your comming over into England, fome Members of the church of Arnhem, did not propone the Holy kiffe, or the Kiffe of Love to be practifed by church-members? Nay, whether by some persons in that church was it not begun to be practifed?

(SS 1.) Ibid. p. 36. A Gentleman of note in that church did propone in the church, that finging of Hymns was an Ordinance , which is, that any person of the congregation exercifing their own gifts, should bring an Hymn and sing it to the congregation, all the rest be-

ing filent, and giving audience while bood to make the or hand down had

(852.) Antap p. 262 Some of Arihem hold frange conceits Daily the Independence churches, tike Africa, do breed and bring forth the Monstens of Anabaptisme, Antinomianisme, Familisme, may, That huge Monster and old flying Serpent of the Mortality of der of the House of Lords cans thus good and to the

(SS3.) Toid p. 361. I have been told of fome odde things preached by one of you five, both in England and Holland, and of Some points Preached in the church of Arnhem, never questioned there

and since Printed not very Orthodox; as for instance among others, That the souls of the Saints do not go to Heaven to be with Christ.

(SS 4.) Archers personall reign, p. 23. This Objection supposes the souls of the dead Saints to be in the highest Heavens, which is not so: It is likely the souls of the dead Saints are not in the highest Heavens, but in a middle place, which is meant in the New Testament by paradise; into this paradise went Christs soul, and the Thiefs, which was not Heaven. Its most probable that Christs soul never went into the highest Heavens, till his body went also. Ibid. None but Christ, and so none before Christ, ever entered the highest Heavens. The way to Heaven was never opened till Christ the high Priest entered Body and Soul into it. The highest Heavens never had but one man into them, namely, Christ, nor shall have till the worlds end.

Ibid. p. 25. If you ask where this place of Paradise is: I answer, It must be below the highest Heavens; therefore, surely it is in the Region or Element of fire, where the Sun and Stars are, or in the

highest Region of the Ayr.

(SS 5.) Archers personall reign. p. 35. At the day of judgment the wicked shall be sent with the Devill unto Hell, which Hell shall not be that which is now called Hell, but another; for the Hell that now is, is but a prison, and not the place of execution: At the last day this Hell that now is, Shall cease. This Hell which is at present, to be sure is in some of the places of the Air, or the waters, and not in the Earth: But the Hell which shall be the everlafting torment of all the damned, shall be all this lower and visible world. All the places of the Earth, Water, Air, Sun, Moon, Stars, and the Fire, called the Heavens, and the Earth. The things which God immediately made out of nothing, shall never change: As the highest Heavens, and the Angels in them, and the souls of men, and this Chaos called the Earth; but all other things being made out of something, even out of this Earth or Chaos, they shall after a time change; and so all this world shall come to an Earth or Chaos again. God in time did make two places, Heaven and Earth, immediatelyout of nothing, to be eternall places, the one of Joy, the other of Torment. Thus you see when Hell was made, but it was quickly covered, and shall not be uncovered, till Christ doe it at the last day.

(TT) Antap. p. 36. The Gentleman censured, brings an accusation against Master Nye, charging him with Pride, want of Charity, &c. And this being brought before the Church, continued in debate about half a year, three or four days in a week, and sometimes more, before all the Congregation; divers of the Members having callings to follow, they desired leave to be absent. Master Goodwin oft professed publikely upon these differences, If this were their Church-fellowship bewould lay down his Eldership; and nothing was more commonly spoke among the Members, then that certainly for matter of Discipline, they were not in the right

way, for that there was no way to bring things to an end.

and now independent incides the

(VV) Vide supra. TT.

### CHAP. IV.

# The Carriage of the Independents at London.

The work of the prime Independents of New-England, Arnhem, and Roterdam, these five years at London.

Ou have gotten a taste of the fruits of this Tree, as it growes in New-England and Holland: When it is transplanted to Old-England, consider if the Grapes of it be any thing sweeter. These five last years the chief of that party, both from Arnhem, Roterdam, and New-England, have kept their residence at London, to advance, by Common-Counsels and industry, their Way, in these dayes of their hopes. A full account of their courses in that place cannot be expected, so long as many passages concerning them lye in the dark, and the end is not yet come. But three things feem to be clear, which make their way at London no more lovely then in the places mentioned. First, they have been here exceeding unhappy in retarding, and to their power croffing the bleffed Reformation in hand. Secondly, they have pregnantly occasioned the multiplication of Heresies, and Schismes, above all that ever was heard of in any one place in any former Age. Thirdly, they have occasioned such Divisions in the State, that, had it not been for the extraordinary mercies of God, the Parliament and all that follow them, had long agoe been laid under the feet of their enraged enemies, and the whole Isle, long before this, been totally ruined.

They did hinder with all their power, fo long as they were able, the calling of the Affembly.

As for the first, the reformation of Religion, so much wished for by all the godly for so many years, all know it could never have been attained without the help of an Assembly of Divines: Who opposeth the necessary Mean, cannot be taken for a friend of the End. The Assembly, the necessary mean of Reformation, was for a very long time hindred, by the diligence of the Independent party, to be called (A): and when, to their evident grief and discontent, the Parliament had voted its calling, they may remember their extraordinary industry to get it modelled according to their Principles, both in its members and power (B); to have it an elective Synod onely for advice, to confift of so many of themselves and of their favourers as was possible, not any known Divine of any parts in all England of their opinion, being omitted. How cautious they were by great fleight of hand to keep off so many of the old Puritan Unconformists, as they were wont injuriously to be called, and how much more inclinable towards wards men of Episcopall and Liturgick principles, themselves doe

Albeit, Their underhand-working before the sitting of the When it was Assembly, was seen but by few: but so soon as the Synod did sit, it called, they redid then appear to the whole company who were the men who tarded its promade it their work and greatest study to keep off, by their endlesse Janglings, the Assembly from concluding any thing that might settle the distracted Church (C); so that to this day, after two years time and above, in more frequent and longer Sessions then ever we reade of in any Assembly since the world began (D), there is nothing at all let up for the comfort of the afflicted

Kingdom.

Their aversenesse to the Assembly doth appear, not only in their opposition to its calling, in their retarding of its proceedings, but in their pressing of its dissolution. I do not speak of the huge Contumelies which some of their party have poured out upon the face of that most Reverend Meeting, in a number of very wicked Pamphlets, which to this day were never fo much as cenfured, though the Authours, by name, and firname, are complained of in Print. But that which I speak of, is the expresse Article of the Independent Petition, desiring the Parliament in formall terms, according to Master Peters dictates, to dissolve the Assembly (D 2.)

What more evident demonstrations could they give of their a- A late eviversenesse from having the present confusions coming to any end, dence of their or of their desires to have the reputation of the Assembly blasted affection toin the hearts of all with whom they had any credit, then openly to sembly and Res deny their concurrence in these things which themselves dare not formation in but professe to be right, and according to the will of God? also hand. to cause print such direct challenges of the Assemblies proceedings, as if they were true, could not but imprint on the face of that most reverend company the indeleble marks of unjustice and op-

preffion?

When all the Congregations in the Kingdome after a long expectation and confident hope were panting for a power to keep off from the Table of the Lord, as well all as some scandalous persons, when the wifedom and piety of the Parliament was fo much inclined to hearken to these desires of all gracious people, that it seemed there needed no more for obtaining that happy Ordinance, but one unanimous motion more from the Assembly; the

Independents being lovingly entreated, and at last with all earnestnesse required to joyn in that pious and most necessary motion with the rest of their Brethren, did peremptorily refuse to con-

cur in any fuch matter.

And as if this had not been enough to have evidenced their affection to promote these very parts of Reformation which their own hearts did fully approve, they behoved to add a fecond courtesie; when by the complaints of their friends in print, they had obtained from the Assembly a power to draw up, and present a Modell of the government which they so much pleaded for, that fo at last the world might come to the understanding of their mindes under their own hands; when this charge was accepted, and their presence in the Assembly for a long time dispensed with, in full hope of a reall performance of their undertaking: at the end of fix or seven months expectation, in place of a plain declaration of their positive doctrine, behold a Libell of all their exceptions that they had taken from the beginning against the Affemblies proceedings; and as if the offence had not been great enough to have so served the Synod with, in the wals of their meeting, that Libell must needs be sent out to the world in print, and that before the Assembly could have so much time as to begin any answer to it.

That the Churches of Englie so long in confusion, neither Papifts, nor Prelates, norMalignants have been the caufe.

Had either the Popish faction, or the Episcopall party, or the malignant Courtiers procured the continuance of our wofull Anarchy, our anger would have been land & Ireland greater then our grief or shame. But when the mercies of God now for some years have removed the Papists, Prelates and Courtiers so far from us, that by word or deed they have not hindred us in the least measure to heal the diseases of our Church at our pleasure; that her wounds to this day should be multiplied, and all be kept open to drop out her best blood, alone through the obstinacy of our Brethren, though we compresse our indignation, yet we cannot but be oppressed with a great measure of grief, nor can we chuse but to be covered with confusion and shame, when we are forced to taste the most bitter fruits of our Brethrens principles, though denied by them in words, yet ingenuously avowed by their friends in Amsterdam, and constantly practised in New-England; to the uttermost of their power (E 1), they must oppose the building of a Church any where in the world, if it be not after their pattern:

But the Independents worto their principles.

That as in New-England no Presbyterial! Church on any condition may be tolerated, so in Old-England no Presbyteriall Church must ever be erected, if king according all their skill and industry can hinder it. Such a Reformation, though expresly according to the Nationall Covenant, to them is a deformation which they cannot wish, much lesse pray for or endeavour, but with all their strength must crosse it, as a corruption unsufferable, where they have power.

It's plain and demonstrable, that their Principles and Way have forced them to oppose the Reformation in hand, and will ever force them so to doe, till they lay ear-

-110

On-

af-

neir

ur-

nad

ta/

at

eir

d,

h,

2-

X-

new grounds, and be changed in the sense of their ertoneous minde. However, the actions of our Brethren did proclaim loud enough their intentions to delay fo long as they were able, the fetting up of any Government; yet when this evill is become so groffe and palpable, that all in words doe disclaim it, and they who most doe procure it, doe most in shew abominate it, it seems a little strange that some of their Divines are now begun in print expresly to own it, and in print to perswade the delay of this work (E 2).

It must be a heavy guiltine sie to be a powerfull instrument of keeping two The great milso great Kingdome's as England and Ireland without the Fold and Hedge of chief of that all Ecclefiaftike Discipline for divers years together, especially in the time of Anarchy whera devouring war. How many thousand souls have perished by this means in in they have their ignorance and profanenesse, who in a well-governed Church might have kept the Churbeen reclaimed?

Unto this great milery, another great unhappinesse addeth much weight, and Ireland for Belide their marring of the begun-Reformation, they have occasioned the pe- so long a time. rithing of some millions of poor souls, by the unheard-of multiplication of Independency Herefies and Schisms (F). I believe no place in the world, for this mischief, is the mother is now parallel to London. Amsterdam long ago is justified; that City hath of more Heretransmitted hither the infamy of her various Sects. Now upon whom shall this sies and Schisms blame be fastened?

It is well known that the Sects, at the time of the Independents return hi- Amsterdam cther, were inconfiderable, in regard of that which now they are by their means, ver knew. It was their work to bring people into distaste with the way of all the Reformed Churches: this by their labours was made vile in the eyes of the multitude; and people once having leaped over that wall within the which all the Protestant Churches have dwelt in safety, by all the skill of their first misleaders could not be holden from running farther away; as in New-England Independency was a mother to Anabaptism, Antinomianism, Familism, and many more Herefies, We need not wonder to see it any where bring forth the like brood: But hereof indeed doe we wonder, that in so short a time this Way should change as it were its nature so far to the worse.

In Holland and New-England, Independency, so soon as it had found and Independency discerned the young brats of Anabaptists, Antinomians or Familists in her bo- at London doth fome, it was her custome incontinent to fling them away as Bastards : But In- not onely dependency at London hath learned not only to beget, but to cherish such children bring forth, when they are brought forth. Not onely the Churches of New-England, but but nourish and the very Amsterdam-Brownists have ever been zealous to cast out of their so- patronize Heciety the Heretikes and Schismatikes we speak of: but here in London it is far resies and otherwise.

We have heard that many of the Independents here, so soon as they have fallen trary to its into Anabaptisme or other Errours of the time, have quickly of their own accord custom either run away and separated from the Independent Congregations, as polluted, as false, in New-Engas no Churches : But that ever any of the London-Independents did cast out land or Amsterof their Churches any man or woman for Anabaptilme, Antinomianilme or a- dam. ny other Errour, we never heard.

By the contrary, Independency here is become an uniting Principle; it hath kept our Brethren in the midst of all their bitter Jarrs with the Reformed Churches abroad, and the Presbyterians at home, in a great intirenesse and familiarity with all the Sectaries that pleafed to draw near them. They have by their debates and dil-

ches of England at London, then

Schilms, con-

fents.

fents laboured to hinder the Assembly from giving the least advice to the Parliament to take any order with the most absurd of the Sectaries, when complained upon for their greatest Enormities; yea, they have preached and printed divers Tractates for a full liberty to all Sects (G). That so soon they should have run thus far out, we could never have believed, if our own eyes and ears had not

been our perswaders.

How hazardous it may prove to the State of England.

As for the third Apple we observed on their Tree, The endangering of the State, it is no leffe vilible then any of the former. If there were no more but the keeping of the Church-wounds to long open, the health, yea the life of the State might justly be feared, from this ground alone, by all who know the fympathy of these Twins, and the inseparable interest of these two much united companions. But befide the keeping of the Church unletled, the growth of Schilms, how pregnant a cause it is of a States ruine, we need no other witnesse then the declaration of their Brethren in New-England (H). We are made here to beleeve, that the Anabaptifts and the Antinomians are fo tame and harmleffe creatures, that there is no danger of any violence from their innocent hands, If it be fo, the Generall Court at New-Boston hath been extreamly unjust, who professed their well-grounded apprehension of a totall subversion not onely of all their Churches, but of their Civill State also, from a far leffe number of these Sectaries then are here among us; and avowed to the world their necessity to banish out of that Countrey the leaders of that dangerous Faction, whether men or women, whether Church or States-men, and to dilarm many of their followers, upon much smaller provocations and lighter grounds of suspition then by the words & deeds of their kinsfolks have been offered lately unto this State(1).

What more might be said of the London-Independents practices upon the State, readily may come to the world ere long by a much better Pen. I for causes

at this time abitain totally from medling with this subject.

#### The Testimonies.

(A) Antap. p. 51. I beleeve upon good grounds, and so doe many more, you never took any great content or joy in the thoughts of the Assembly, but have done your utmost to delay it and to put it by. God knows your hearts, and men some of your speeches about the meeting of thu Assembly: But seeing it could not be helped, and that you could not keep it off by all your friends. &c.

(B) Antap. p. 255. When an Assembly was first agreed upon, there were not many more Ministers and Scholars of your way in the Kingdom who were capable of such a Service, then you got in to be Members of the Assembly; so that you had as much advantage as your condition was capable of, yea, and favour too. See the Orders of the Assembly, which give no power at all of Jurisdiction to the sew sele-

Eted Divines, but alone a power of advice.

(C) Antap. p. 269. I am confident, had it not been for you five, and a few more, the Reformation intended had been in a far fairer way then now it is. Brethren, there are many complaints, and that by your dear friends, of the retarding the Work of Reformation by your means. You are the Remora to the Ship under failes, you are the Spokes in the wheeles of the Chariot of Reformation. Parliament complaines, Assembly, City, Countrey, all complain of the work retarded, and all is ressolved into you five principally. I could tell you many particular passages, but you know what I mean. In a word, all the Prelates and the Papists cannot, nor do not binder

binder fo much the work of a formation, as you five Members of the Affembly.

(D 1.) The Scribes Books carry already above 500. Seffions.

(D 2.) Prynnes fresh Discovery, p. 17. They lately conspired together to exhibite a Petition to the Parliament for present dissatving the Assembly, and sending them home to Countrey cures, to prevent the setting of any Church-Government; to which end they met at the winde-mill Tavern, where John Lilburn sat in the Chair, and Master Hugh Peters suggested the advice, which was accordingly inserted in the Petition;

(E 1.) Answer to 32. Quest. p.83. If that Discipline which we here practise, be the same which christ hath appointed, and therefore unalterable: we see not how another can be lawfull. So if a company of people shall come hiber,

and fet up another, we cannot promise to approve of them in so dving.

(E 2.) Burtons-Vindication, p.2. If the better beed be not taken, there may be more haste to a Reformation then good speed; A Reformation therefore will necessarily require longer time yet, that we may not go blindefold about it. See also

Saltmarsh bis Queries.

rliz.

vers

TUN

not

the

out

12-

n-

0-

le ·

(F) Bastwicks second part of Independency. Postscript, p. 37. Before the Independents Apparition in our Horizon, there were but three or four Sects known among us, and they were few in number, and well conditioned; but out of the Independents Lungs are sprung above forty severall sorts of straglers, which before their coming over were never heard of among us. John Lillburn related it unto me, and that in the presence of others, that returning from the wars to London, he met forty new Sects, and many of them dangerous ones, and some so pernicious, that howsoever, as he said, he was in his judgement for Toleration of all Religious, yet he professed be could scarce keep his hands off them, so blasphemous they were in their opinions; So that he gathered that these were now the last days, wherein so many Heresies abounded: There are innumerable diabolicall Sects, and so prodigiously impious, that it is not for a Christian to name their opinions; and most of them, if not all, were first Independents, and such as separated from our Congregations as unboly, and were of their new gathered Churches, and solveners of their Ministery.

(G) A short Answer to Adam Stewarts second part, supposed to be written by Icha Goodwin, p. 32. and 36. Is it not an ungody thing to suffer men to be of any Religion? Answer. No, For both our Saviour and the Aposiles, and the primitive Christians did the same. Ought we not at least to keep our different Opinions, and Religion unto our selves, in obedience to the Civil Magistrate that commands it? Answer. No, Because it's better to obey God then man; but if Iesuited Papists, and other subtill Hereticks be suffered; will they not seduce many unto their erroneous By-paths? Answer. Though a Toleration of erroneous opinions may gain some to Satan, yet Truth being therewith to be published and approved, will in all probability, not onely gain so many more to God; but any one thus won

to the Truth, is worth thousands of these that fall from it.

(H) Cottons Model of Church and Civill power related in the Bloody Tenent, p. 120. The falls of common-wealths are known to arise from their diminishing the power of the Church, and the flourishing of Common-wealths is observed to arise from the vigilant administration of the holy Discipline of the Church.

(1) Mister Prynnes fresh discovery in the Epistle. Their Libels, actions, speeches, proclaim a plotted, avowed consederacy among some surious Ringleaders of these Independent Secturies, against the Parliament, Assembly, and all their resolves in matters of Religion. That which consists me in this opinion, is, first the new sedicious.

ditious Covenants which the Members of some Independent Congregations enter into, to adhere, defend, maintain, to the uttermost of their power, and contend for even to blood, the establishment of that Independent Form of Church-Government

which themselves have set up, and to oppose the Presbyterian.

Bastwicks second part, p. 28. This that I now say, I speak upon very good ground; among these they think they may conside in, they affirm they will not be be bolding to the Parliament, nor any body else for their liberty: for they will have it, and ask them no leave. They have the Sword now in their hand, and they think their party strong enough to encounter any adverse party: And they prosesse they care not how soon they come to cutting of throats, and speak of nothing but the slaughtering and butchering of the Presbyterians: And therefore there is just cause given us to think we may expectibetter quarters from the very enemies, then from the independents, who call us in their Pulpits Brethren, but in their hearts hate us.

Ibid. Postscript, p. 6. The Presbyterian Government not suiting with their humour, they abbor it, and all such as endeavour to establish it; and wish rather that all the old Trumpery were brought in again; and professe, they had rather have the Government of the Prelates: Yea, some of them have not been ashamed to protest unto Prelaticall Priests, That before the Presbyters shall rule over them, they will cut all their throats, and joyn with them for the reestablishing of the Hierarchy.

Ibid. p.30. Professing that all such Preachers who preach and write the least thing in opposition to their Opinions, ought to be hanged: And had they the power

in their hands, they would truffe them up, as many cantestifie.

Ibid. p. 45. They boast of such a party in the Kingdom, if their own words may be credited, as they now think by the Sword to be able to make their own Laws; and have been frequently heard say, That they had many Abbettours in the Assembly and both Houses of Parliament, and in many parts through the Kingdome, besides in all the Armies: And they were all resolved to have the Liberty of their Consciences, or else they would make use of their Swords, which they have already in their hands.

Ibid. p.68. I know not any Independent in England, except one man and bis wife, that doe not as maliciously and implacably hate the Presbyterians as the mortallest enemy they have in the world.

### CHWP. VI been yne to valulifor on These things considered, no man is able to the door a their

d for

ment

good be.

IL. hink

gb-Ver

In-

err .

tue

ney

## An Enumeration of the common Tenets of the Independents.

An Emmercia son of the commen

ring Skeprek arelolation is avorated. Once

T is not easie to set down with assurance the Independents Po- Why it is hard fitions, both because they have to this day declined to declare to set downe positively their minds; as also because of their principle of mu- the Indepentability, whereby they professe their readinesse to change any of dents positions. their present Tenets.

How unwilling they are to declare their mind, may appeare by They have detheir obstinate silence, and refusing to answer any of these Books clined to dethat put them most to it; also by hiding of their opinions from nets, more their Brethren, who most earnestly have prest their Declaration,

These divers yeares the Ministers of London have beene dealing beene the ouwith them for fatisfaction herein, and once by opportunity obtai. stome of any ned a promise under their hand of a full and free Declaration, but Orthodox Dithese foure yeares they have eluded that promise (a).

Mr. Apollonism in the name of all the Churches of Zealand with all earnestnesse did intreat this duty of them, (b) but all in vaine. When upon any occasion they have beene moved to make any kind of Narration of their way, it was ever with an expresse provise of their resolution to keep up as yet from the world their positive Tenets; so they conclude their Apologeticke (c), so they begin their Keyes (d).

And now when the indignation both of the Assemby and Parliament, and of many more, was likely to breake out upon When they shall them for this, that after so long time no plaine dealing hath be pleased to beene feene in them, at last they have engaged themselves to de-declare themclare their minds; and yet fince that their publike engagement felves to the there are fix months palt, and the worlds expectation of under-ciple of change standing at last their mind is still suspended. I will hinder

And though that their Declaration should come out to mor- them to assure row, yet with what affirance can we take any thing therein us that any for their constant and settled Tenet, so long as they professe it to shing is the it be one of their chiefe principles to be soloose and irresolute in any Tener wherein thing they maintaine for the time, that they are ready to leave they will be it, and upon occasion to embrace the contrary (e)? So long as constant.

then has ever

The chief Tenets which hi-

therto they

have given

out, and not yet recalled,

are these fol-

lowing.

this Skeptick irrefolution is avowed, there is no hope, there is

no possibility of any fixed constancy.

These things considered, no man is able to set down their full mind, nor any oue of their politions whereto any dare affire they will firmely stand; onely the chiefe of their fingularities which they have beene pleafed to let come abroad, and have not to our knowledge as yet revoked, we shall fet down as they come to our thoughts.

They reject the name of Independenss unreasonably, and for their own difadvantage. and Of 15 off 2025

It hath been hitherto their earnest desire to decline the infamy of Brownifme, and it was the charity of their Brethren to diffinguish them from that Sect, under the new name of Independents: importing their chiefe difference from us to stand not in the point of Separation, which is our proper quarrell with the Brottnists, but alone in the point of Church-Government, which against all the Reformed Churches they maintaine to be Independent, that is, not subject to the Authority and Jurisdiction tome of any of any Superior Synod. This was thought to be their proper dis Ormodox Dr. stinctive and characteristicall Tener, till of late we finde them passionately reject the name of Independents, and tell us, that the dependency or independency of their Congregations will be found one of their least differences and smallest controversies.

In this our long mistake, we are content to be rectified; albeit our charity should not be reproved, who being ignorant of their willingnesse to differ from us in any thing higher or deeper then the Dependency of Congregations upon the Authority of Superiour Assemblies, did put upon them no other name then that

which implyed the difference alone.

of feemes that this Title is not only the most reasonable, but the most innocene and inoffensive note of distinction, which themfelves could have chosen: The terme not being invented by any of their ill-willers, but by their own cheife Leaders (f), who did think that word most proper to notifie their Tenet of Government; and fince fome name must be given to every eminently when it is laid differing party, it seemes none lesse irritative could be fallen ande, the more upon then that which most properly did fignific the chiefe matter in Controversie. and of gene T be

But now finding they avow their chiefe differences to lie elfewill juffly fall where, for my part I could yeeld to them to have the name of upon them. Independents buried, did I not feare it behoved to be changed

of Brownists and Separate to

teleus to the

full, cheer prin-

ciple of change

with another Title which would much more displease: For since they are gone beyond the question of Independent Government, and now doe question the constitution of our Churches, so farre as puts them on a necessity of Separation, and in this doe place the chiefe of their Controversies with us. If a Sect may be denominated either from the Author or principall matter, as they make no bones to Print us Catvinians (g) and Presbyterians (b): I cannot conceive why they ought not to take it in good part, if when the name of Independents is laid by, they have in place of it, the Title of Brownists and Separatists fastened upon Brahming when one neck country comme.

Of their owne accord they take upon them openly the halfe They arow a of the thing we alledge, professing themselves to lie halfe way off Semi-Separaus, towards Brownisme (i) awowing the truth to consist in this tion, but a Seftheir middle way: But who sever considers better of the months qui-Separation their middle way: But who foever confiders better of the matter, will be proved will finde, that however in some things they incline to a middle upon tiem, way; yet in the chiefe and most, they come up close to the outmost line of Brownifme, and in many things doe expatiate so much beyond it, that in place of the Semi-Separation they mention, they may be justly argued to have drawn upon themselves the blot of Sefqui-Separation and more also; how true this is, it will appeare to any, who will be pleased to make a parallel of the forementioned Tenets of the Brownifts with these of the Independents,

which here are subjoyned.

ull

IIC

ics

10

D.

1:

First, the worst and uttermost Tenet of the Brownist's for which The Indepenthey tooke to themselves, and had bestowed upon them by others dems doe sepathe stile of Separatists, was their doctrin and practise accordingly, rate from all to Separate from the Churches of England: In this the Independents the Reformed igoe beyond them. For beside that the practise of both is the same, farre worse both actually Separating from all the Congregations in England; grounds then the grounds of the Brownifts Separation were a great deale more the Brownifts reasonable, then that of the Independents, albeit neither of them were wont to be good and sufficient : For the Brownists did build their Separation on the Tyranny of Bishops, on the Superstition of the Ceremonies and Service-Book; on the groffe, avowed and neglected profanencie of the most in every Congregation: if these corruptions had beene removed, so farre as I have read in any of their Writings, they would no more have Separated. But the Independents have no fuch stumbling blocks in their way, Bishops

ledgemunt o the Reformed

and Books being abolished, and a barre set up in every Congregation to keepe off from the Sacrament, every scandalous and ignorant person, notwithstanding they will yet Separate. The more unjust and lesse cause they have so to doe, their separation must be so much the worse, the grosser and more inexcusable Schiffne, some Illusioning to robbit A sea mort manis housefun

Their acknow. ledgement of the Reformed for true Churches doth not diminish, but encrease their Schilme.

ANTE TORILIZO proprieta distant

Livero M liw

שף בון מיוצנים

What they say for the avoyding of this challenge, will not hold water; while they tell us that they are not Separatiffs, because they avow the Church of England to be a true and gracious Church; That the Ministry of it, is true and faving. They should consider that the Brownists, when the fit of charity commethus on them, fay large as much as all this, as before from their owne words we have shown (k): also that some of the Independent Party have gone as farre as that which they confesse makes the Brownists to be justly called Schismaticks (1); but however, suppose their allegation were true, it doth not excuse and diminish, but much increase the fault of their separation; For it is a greater finne to depart from a Church which I professe to be true, and whose Ministry I acknowledge to be faving, then from a Church which I conceive to be false, and whose Ministers I take to have no calling from God, nor any bleffing from his hand.

They refule all Church communion and membership in all the Reforonly as gifted men to gather new Churches.

Neither are they cleared from the blot of Schisme by their countenancing the English Assemblies, by their preaching and praying therein: for belide that they doe no more in this then Mr. Robinson hath taught them (m); They should remember they med Churches teach their Schollars, that Preaching, Prayer, Pfalmes, and all they preachand things they doe in the English Congregation, are no acts of Church pray in them as Fellowship (n): that none of them doth import any Church they would doe Membership, nor any Ecclesiastick Communion: but are such which without scruple they can dispence to very Pagars.

But we would intreat them to declare if they would be willing to receive any Sacrament in the English Congregations, or if they will be content to be under any part of their Discipline, if they will be either Members or Officers in any of our Churches.

I see indeed the Apologists professe their participation of Baptilme in our Congregations; but belides that, the Brownifts will professe so much of themselves (\*); yet how this is consistent with the constant practise and Doctrine of the Independents, I confesse my understanding is too blunt to conceive.

medical fourt

are lawer the

the Fremeric

tax Wiepring

forme of warrant

sales, chapteres

Allegand et lice nt tiled only

afted and dollar

as olds atold

For however in New-England, they give the right hand of Fellowship to the Brownists Congregations (p); and at London they are faid to goe to the Brownifts Sacraments (q) : and we did nev r heare that either in England or Holland, they refused any to be a Member for their beliefe of rigid se paration, or Anabaptisme; nor censured any of their Members for falling into these errours : yet in formall termes, they doe deny the most gracious of their Brethren to live beside them in New-England in the Presbyteriall way of the old Non-conformists (r): yea, in Print they avow that whoever refuseth their Tenet of Independency, were they otherwife never fo Orthodox and pious, they ought not to be admitted to the Sacraments, nor enjoy any Church Priviledge (1): as people who cannot be wholly, but at most are in part only converted: Yea, as such who must be taken for Anti-christian spirits, for enemies to Christ and his Kingdome (1): Neither have I heard that any of them now for many yeares have either celebrated to others or received themselves the Sacraments in any with aids in the English Church.

And when it was propounded that they might take charge in some of the best Reformed Congregations of England: With a full assurance of a personall dispensation to them for their whole life, if they would leave but that one intollerable Tenet of Separation; to this day they have difregarded that kind and brotherly Accommodation; shewing expresly that in this point of separate Congregations they would be tolerated, or nothing else would fatisfie their consciences; beyond this their best friends were not able by their long and earnest endeavours for divers weekes together to draw them one haires-breadth (w): if this be not a more cleare and a more inexcusable Separation then was ever yetlaid Church and to the charge of any Brownifts, I professe my utter mistake of the qualification

nature of Schisme, and desire to be rectified.

The next singularity of the Brownists, their Doctrine of the constitution of the Church in matter and forme, the Independents Brownists, adhave borrowed to the full; and not onely enlarged it, but when mitting none all other grounds faile, upon this alone they build the necessity but who conof their separation.

Concerning the matter of the Church, the Independents have whole Congrelearned all their unjust scrupulosity from the other; as the Brow- reall regeneranists require every Church-member to be a Saint, really regene-tion.

About the matter of the of members, they are large as strict as the vinces the

rate and justified, who at their admission have publickly satisfied the whole Congregation by convincing figures of their true holineffe : the other requires the farme (x). What ever indulgence here the Independents professe to give, either to weake ones in whom they finde the least of Christ, or to women whom they remit from the Congregation to speake more privately in the Eldership (7), this is no other then the present practise of the Brownifts at Amfterdam.

Belides tiu: grace they require a fatablenelle of spirat.

Only we observe, that the Independents here go further from the Reformed Church's, both in the strictnesse, and in the loofnesse of their latisfactions. The Brownifts are latisfied with the fignes of personall grace, but the Independents require more; they proceede to a triall by a long conversation of the sociable and complying disposition of the person to be admitted, with the spirits of the whole Church whereof he is to be a member (2); without this sutablenesse of spirit they will reject them whom otherwise they finde to be Saints (a a ).

But in this they are laxer then the Brownists, they can take in wishout Scruple Anabapzifts, Antinomians, and others, who both in have evident blots, if so they be zealous and ferviceable for sheir way. acts about

distant.

ricembers.

show are least

as firide to the

But their chiefe excesse here is in loofnesse. The Brownists will not dispence with knowne errours and finnes in their members; they will not admit of Anabaptiffs, of proud, luxurious, contentious people. If they finde any fuch to have crept in among them, they professe their judgement is for their casting out by censures. But the Independents will here be more wife for the encrease of life and doctrin their party: and however they will have nothing to doe with Presbyterians (bb), nor with fuch people who can live in their confused Congregations; yet they make it their rule to hold out none for any errour that is not fundamentall, nor for any finne that is not continued in against conscience (cc); walking according to this rule, they swallow downe without trouble the small gnats of. Anabaptisme, and all other Sects, who erre not fundamentally, and obstinately, and against conscience: how many Sectaries are thus farre guilty, who can determine? The little fpot of luxury in apparell, in diet, and many fleshly delights, of strife, of didainfull rayling, and such other faults (as are too common in their members ) are of easie difgestion (dd).

About the forme of the Church, a Church Covemant, they are more punchuall then the Browmils.

Concerning the other part of the Church effence, ics forme, their Covenant: in this the Disciples go much above their Master. Mr. Cotton hath perfected by an expresse Treatise, this part of Brownisme (ee), as many others. The Covenants of New-Eng-

land

lard are much straiter then any that every we heard of at Amfterdam. It is true that of of late both in Old and New England the Independents seems much to modify the rigour of their Covenant (ff 1 ; but whatever may be faid of their profession, I never could learne of their practife, to admit any into their fociety who gave not full affurance of embracing their whole way, and all their differences from the Reformed Churches, Sure I am, they did never admit any upon easier terms then lately I my felf did hear M. Can admit a member into his Church at Amsterdam; yet if Mr. Prynnes information be well grounded, they are become at London more rigid in their Covenant then ever; he tells us that now They take the it is their custome to make it a part of their Oath to oppugne the power of ga-Government of the Reformed Churches, and to defend Indepen-thering and edency with armes and violence, (ff2).

Unto the constitution we may referre the efficient of a Church, from Magiand the number of its members; in both the Schollars follow strates and Mipunctually their Master. As for the efficient, it is not onely the nisters, placing Brownifts, but the Independents also who put the power of ga- it only in the thering Churches, and joyning together by Covenant in a Church private Chriway, in the hand of private Christians alone, without any Officer, stians, who or the authority of any Magistrate. It is prefumption in any Mi- are willing to nister, if he assay to make up a Church; only people must associate make among themselves into a Church, and then create their Ministers and themselves a

other Officers (gg)

icd

di-

rce

in

In New England at the erection of a new Church, they are content with the presence both of the Magistrate and Ministers of This power of the neighbouring Churches; but they declare that neither is ne- erecting themceffary, and that the presence of either gives no authority to the selves into a action, and the absence of both detracts no authority from it (bb.) complear and That the whole power to gather a Congregation and to erect a perfect Church

Church is alone in the covenanting persons (ii.)

As for the number of the members, the Independents go as low fons, neither as the Brownifts, avowing that feven persons make a full Ministeriall and compleatly organized Church (kk): nor do they extend more into a the number any farther then the Brownifts, avowing that no Church, except the univerfall, may have any more members then conveniently can meet and be accommodated in one place for the commodiously exercise of all holy duties (11), not only preaching of the Word, administer the whereat thousands may be present, but celebration of the Sacra-Sacraments and

recting of Church-cove-

they give to any feven peradmit they Church then can altogether in one place ments Discipline,

ments, and administring all parts of Discipline; to which acts

few hundreds cannot commodiously meet.

The Indepenall the standing Churches in England difsolves, and all to become three persons of

one no sing a

west n to bloom

2139 - 10112

OF \$234,178 71 gnoms plant

themisives a

·pro-dauly

Best wood she

-madagampan s ouat save

ban meldina

ha Charch

-001 37 3

-730 A 775

ris malete Unto this

Church of fe-

they give all

ven persons

pendently.

The Independent's minde about the gathering and creeting of Congregations, may be clearly perceived by their late practife in den: s will have the Sommer Islands, wherein they are applauded by the Churches of New England, and defended by Mafter white against Master Prymes Fresh Discovery, with a great deale of confidence and high language: there hee justifies the necessity of the dissotheir Ministers lution of all the Churches in the Barmudaes (which yet he professes were among the best of all the English Plantations; ) there meerly private were above 3000 people in the Isle, who had lived without all men, and any controversie with any of their Ministers from their first planting their way to be till the yeere 1641, when their Ministers perswaded by some writs a full Church. of the Brethren of New England, found it necessary to lay down their charges, and become meere private men, denying to administer to their old flocks any Ordinance, till three of them entring in a Covenant, and thereby becomming a new Church, did perswade of the 3000 Islanders some thirty or forty at most to joyn with them in their new Church-Covenant; these covenanted persons did chuse one of their old Ministers for their Pastor, and two others of them for Ruling Elders, who as gifted men were content to joyne with the Pastor in Preaching, not onely to the Church-members but to the whole Isle, to fit them to be Churchmembers; but all the three refused absolutely to celebrate any Sacrament, or administer any Discipline, or do any act of a Pastor to any but to the forty named only. All this Mr. white maintains as just and necessary, and petitions the Parliament in Print for their concurrence and approbation; whereby it seemes it is the Indipendents avowed and cleare intention when they have power, to diffolve, and annull all the Churches of England, yea of the world, to spoile all Ministers living of their pastorall charge, and all people of all Church priviledges, and erect new Churches of their own framing, into which they are to admit at most not one of a hundred of those who now doe count themselves Christians : all this you may see at length in Mr. whites very peremptory Reply to Mr. Prynnes Fresh Discovery.

Church power Leaving the constitution, their chiefe Tenets concerne the and that indepower of the Congregation, so constitute as is said: in this they

come up fully to their Masters side; for they give unto their Church, Church, that is, their feven covenanted persons, the whole Ecclefiastick power, and that independently upon any person under heaven.

ches

fter

and

To-

10-

ere

all

First, they put in their hands to create all the Officers; they unto this Connot onely give them suffrages in their election, (mm) but the gregational! whole power of Ordination also (nn), the examination of their Church alone Pastor in all the abilities requisite for his charge (00), the laying they give the all the parts of his Office upon him, publique prayer, imposition election and of hands, and what other acts are requifite for a regular Ordinati- ordination, of on are all performed by one of the people whom the rest have deposition and appointed for that end (pp).

As they have power to make all their Officers, so they have power to unmake them, to depose, and excommunicate all their and of the fi-Ministers (99), to cognosce and finally to determine, without nall determiany appeale, in all cases, both in life and doctrine, of all Heresies nation of all and Schismes, of all Truthes and Errours, to order all things be- Ecclesiastick longing to the Worshippe of God, and to doe all things else (+,) which other Churches ascribe to the most Generall Assemblies The difference of the most learned Divines.

Upon this passage of Power come in the differences which bout the power divided the Brownists among themselves : whilst Johnson would of the people give all these acts of power to the Eldership, and Ainsworth and Presbytery would keepe them for the Congregation: these same questions distinct one vex the Independents to this day, and are likely to divide the Children as they did the Fathers.

The most of the New English Divines, with Ainsworth, at- among the Intribute the whole Ecclesiastick power to the body of the people : dependents. unto the Eldership they give the preparation of affaires (ff), but The common the judgement and determination of all doth passe by the plura- Doctrine of lity of the peoples voices (11): the power of the keyes they put New England in the hand not of the Presbytery, but of the fraternity (ww), is Ainsworths as they speak. And in some places upon the peoples sense of the people alone Presbyteries encrocking and fear of their further usurpation, they have all the have thought it expedient to have no Eldership at all, as in Am-power, and may sterdam the Brownists, so in Rotterdam the Independents, for these excommunimany yeares have had no ruling Elders, and fo no Presbytery care when (x x); but have governed all their affaires by the voices of the all their Officer people : and why might they not as well live without ruling El-cers.

excommunication even of all their Officers,

of Ionnon and from the other, is not yet composed

Mr. Cotton the other yeer did fall much from them and himfelfe towards Ichnfon, that er of authority is onely in the Officers, and that the Offi thing tut by the Officers. Officers and people or any one of them have power to Separate themfelv s from all the reft when they find cause.

and a factories

Senty, thinking

chele elebia

ders, as their Brethren at Arnem for divers yeares did live with-

out a Pastor (yy) the more necessary Officer.

Mr. Cotton and some others feeling to their small contentment the great and intolerable power of the people over the Eldership. have begun to fall from Ain worth to Iohnston, and to pleade the the whole pow- Authority of the Eldership above the Brotherhood, and the neceffitie of their subjection by divine right to the Elders as to their Superiours; (22) yet to falve all, and to please both parties, hee the people have makes the concurrrence of the Eldership and Brotherhood to be nothing but the both necessary, to be both fine quo non ( a a a ) : whatever Authopower of liber- rity he give to the Eldership, he maketh it all vaine and frustanety to concurre; ous without the confent of the people (666): and notwitheers can do no- standing all the obedience and subjection he putteth upon the thing without people, yet he giveth to them such a power of Liberty, that their the people, nor concurrence with the Eldership in every act of power is not onethe people any ly necessary but authoritative (ccc).

He goes yet one step further in case of the obstinate and in-Yet that both corrigible aberration of the Presbytery; he gives power to the people, albeit not to execute any act of power, yet to separate from the obstinate Eldership (add), and out of their own number to make new Elders, who will be willing to administer cen-

fures, and doe all elfe that they conceive to be right.

For all this, so farre as we can learne, there is yet no full agreement among them, either in New or Old England, in fetting the merch-stones of power betwixt the Eldership and Brotherhood: many Schoole-distinctions they use, yet by them all they cannot come to concord. The Independents here confesse their agreement with Mr. Cotton in the chiefe things wherein he differs from his Brethren in New England, and from his owne selfe in his late Book of the way of the Churches: they applaud much his new invented distinction of the power of Authority, and the power of Liberty (eee). Yet in other things they avow their diffent from him (fff): what these other things may be, they yet have not had leifure to informe us. I hope it be not the extent of Church power unto women, and the giving of a power to celebrate Sa. craments unto private men, which yet are faid to be the Tenets of some of their friends.

It is true, the Synod of New England maketh not only the fraternity, ternity, but as they speak, the soprity also to be the subject of the The London private power of the Keyes of the Kingdome of heaven (ggg); Independents also we have shewen how they have permitted women to be Lea- give more power of Ecders to their whole Churches, and chiefe Pastors in Church acti- clesiastick Juons of the highest nature: we have good witnesses that a woman risdiction then was the founder of Mr. Simpsons Church at Rotterdam (b b b); the Brownists that a woman, and that none of the best, led away Mr. Cotton, and unto women, with him great numbers of the best note in New England, towards the vilest errours, and to the brink of a new separation from all the Churches there (iii). Notwithstanding all this, none of the Independents, either in New England or Holland, neither the Brownifts of Amsterdam, did ever give unto any women any publicke Ecclesiastick power. In this, our London Independents exceed all their Brethren, who of late beginne to give unto women power of debating in the face of the Congregation, and of determining Ecclefiastick causes by their suffrages, if Doctor Bastwick be rightly informed (kkk).

Concerning the power of the Sacraments, Mistris Chidley is Some of them permitted to print in defence of the Independent cause, without permit private the reproofe of any of that party, so farre as I have heard, that men to celenot onely Pastors but private men out of all office, may lawfully craments.

celebrate both the Sacraments (111).

However, in these and other things there may be great diffe- Brown stand rence among them in the point of Church power, yet that which Independents is the principall point in this head of power, the matter of Inde-doe perfectly pendency, in it there is a full and perfect agreement among them point of Indeall. What ever power, whether of Liberty or Authority, be in pendency. the Congregation; organicall, or homogeneous, radically or habitually, in the Brotherhood or Eldership, conjunctly or feverally; what ever power it be, or wherefoever it be, all of them place it in the Congregation, without any subjection to any other Superiour (mmm). The word of Independency, some of them doe much abominate, and yet but some; for there are of their chiefe Leaders this day, who doe not mislike it (nnn): but what ever we speake of the word, the matter which every man did understand by it, is stiffy mentained by them all. In nothing there is greater concord among them then that in the smallest Congregations, even of seven persons, the whole Ecclesiastick power doth reside Bb 2

absolutely without any dependence upon or subjection to any or

If a corrupt or all the creatures on earth (000).

negligent Profbytery doe not censure their own members, all the Affem? blies in the world may not attempt to censure any of them, though most apparently they did cor . tupt a whole Nation with the groflest Herefees or most scandalous vi-

The point of Independency is either the root or the fruit of snany errors.

Whatever may be fayd of a charitable advice or friendly counfell, or brotherly rebuke, yet if you speake of any authoritative
power to censure, all of them avow that the offer of this from all
assemblies of a nation, or of the world, is Antichristian Tyranny (ppp): and for any person in the smallest Congreagation to
receive, or submit themselves to any such censure, were to betray
and cast away the liberty wherewith Christ hath made them
free (qqq). So that it is utterly unlawfull for all the Churches of
the World to inslict the least censure, or to give the smallest admonition in order to any censure, not only to any Congregation,
but to any one man therein, suppose he were never so erroneous,
never so scandalous; although he did insect and destroy, not only
all the soules of that Congregation, but as a common pest did
corrupt the Churches of a whole Nation, or if it were possible, of
the whole World (rrr.).

This strange Tenet seemeth to be either the root or the fruit, either the mother or the daughter of all the rest of their errours: the mother and root, because a few persons having locked themselves up within the narrow walls of one Congregation, with an Independent power, having made themselves uncontroulable by any or all upon earth; they open a wide doore to any erroneous spirit, to mislead them towards what ever fancy can enter into any cracked braine, without all possibility of any effectuall remedy; the daughter and fruit, because men who are conscious to themselves of singularities, which they feare will not be liked nor tolerated by others, upon their fond love towards these errours, doe affect such a liberty which may exempt them from all danger to bee ordained by any censure to relinquish these darlings, which they have resolved to keep still in their bosome.

The fatuity of this Tenet they use to season with the graines of three more sapid positions: First, they grant the being of Classicall Presbyteries and Synods (fff). Secondly, they ascribe to them the censure of Non-Communion (ess). Thirdly, they allow the Magistrate to correct Hereticall and Shismatical persons (www). But if they will consider, they shall finde that in none of those positions they goe beyond the Brownists and by them all they

To temper the crudity of this Tenet, they adde to it three moderating politions; but for little purpole,

doc

doe not any whit cure the disease of Ind pendency.

For the first, they admit not of any Classicall Presbytery diffe- They grant the ring from a Synod; for what ever they speak of their granting being of Sygladly unto us all the degrees and Subordinations of Assemblies nods, but not which we could wish: yet betwixt a Congregationall Eldership Presbyteries. and a Synod, they grant not any interpolition of a Classis; or compounded Presbytery over more Congregations then one (xxx) which kinde of Presbytery the Reformed Churches make the first and ordinary subject of Ordination, and of fundry acts of Jurisdiction: esteeming it a Judicatory specifically different both from the inferiour Eldership of a single Congregation and the Superiour Synod, whither of a Shire or a Province, or a Nation, or of more, or of all Nations.

Besides, that Synod whereof they approve is only a Brownisticall Their Synods one, fisch as needeth not to be moderated by any Preacher (7 ); are meerely at the which any man who pleaseth may be present to debate, and without all vote decisively (zzz). Yea, they goe here much beyond the Jurisdiction, Brownists and their Brethren of New-England also; for they deny wherein every that the 15 of the Atts, is either a pattern or ground for any one of the pec-Synod (asas). expressely contrary to Mr. Cottons latest Doctrine; ple may vote; neither will they have any ordinary or fet Synods but only occasi-elective and onall; and when the occasion of a Synod commeth, they will have onely occasion it to be meerely elective (bbbb.i.): confilting of fuch persons alone nall. as themselves please to chuse, not only of the Churches of their own Independent way alone, but also of such only among these as themselves thinke meet to pitch upon (bbbb 2): if a Classis or Synod be of any other temper, they count it so corrupt and so tyrannicall a Court, that they could not countenance it with their presence; yea, not so much as they would doe an Episcopall Sea (eccc): the one being much worse then the other: that the

Brownists Independency went ever thus farre I doe not know. As for their sentence of Non-Communion, it is one of Mr of Non-Com Corrons new additions to old Brownifme (dddd); which it feemes munion, is Mr. rather to embitter then sweeten; for it is a meer humane invention tion to supply to supply the ordinances of God, which men injuriously have that defect cast away: when they have denied to Synods the power of these which themcentures which God hath appointed, and finde themselves selves make in straightned by the absolute necessity of the matter, to take up a the Oordinan-

The fentence gaine ces of God.

gaine either them or their equivalent : they will not be fo changeable as to refume the centures whereof God is the Author. having once cast them away: but in their place they are forced to finde out some of their owne, these their new declarations and abstentions from fellowship, and such like new censures of their

owne making.

If purs in the hand of every man a power the Churches of the world.

But which is worst of all, these their new censures if there be any force in them, advance their Independency to the highest degree of power, or rather lift it up highly in the aire, and by a to sentence all repugnancie and contradiction, make it evaporate to nothing; for this Non-Communion giveth power to every one, even the fmallest Congregation, over all the Churches in the World it pleaseth to deale with, so farre as to admonish, rebuke, declare against them all, and cast them all out of her Communion (eee), The Reformed Churches contend onely for a power to a great Affembly, for censuring a faulty member of a small Congregation; but this Non-Communion gives to the smallest Congregation of any feven persons, the power of sentencing the whole Churches and all the Assemblies in the World.

Howbeit, this Non-Communion, feemes to be contradictory and destructive of that Independency which it was invented to salve: For if every Congregation be Independent, how shall all Congregations be so dependent upon every one, that any the least may inflict this high censure upon the greatest, yea upon all.

Beside, this Non-Communion is nothing but the highest Straine of separation that ever any Brownist aimed at; it giveth a power for any Church to deny Communion to all Churches, and to live separate without all Communion with any Church for ever.

It carries to the of Separation.

This produceth an other power of a further separation, to wit, heighest degree a power to every member of that separate Church upon any grievance not fatisfied to separate himselfe, and either live alone, as many doe, or to gather a new Church, of any whom they find willing to affociate with them: thefe-things are brought not fo much for reasons to evert the positions in hand; as to shew how unfit limitations they are of the extravagancy which appeareth in Independency, and how much they runne out beyond the bounds which they pretend to in them.

As for their third Tenet of the Magistrates concurrence, to Their supply second their sentence of Non-Communion, besides that the of the defects Browniffs go as farre as ever any of them did in this (ffff): we see of Independency now that the chiefe of them have recalled the Tenet: though all of the Magithe Protestant Churches, and none more then they of New Eng- strate, was a land, doe maintaine the Magistrates power to suppresse errours; remedy which yet this unhappy love towards liberty, whereinto the Independent they learned party here amongst us have lately fallen, makes them to intreat from the Braxthe Magistrate to let alone the affaires of Religion, though they they have case runne into all the confusion whither Satan and his Instruments it aside, denyare able to carry them ( ggg). If the Magistrates feare of God ing to the Madoth stop his eare to such impious petitions, then they see up very gistrate all powhigh, even to the deniall and decrying of all the Magistrates er in mit ers of Religion. power in matters of Religion (bbbb); which yet the Papifts in England and the Arminians in Holland, who have beene the greatelf pleaders hitherto for liberty, were never bold to impugne; but of this more hereafter.

I hope I have demonstrated that in the point of Separation and The Interen-of the constitution and government of the Church, the great vance their and onely intended Articles of the Brownists, our Brethren the fancies to as Inospendents come nothing behind them : Sure, in these their high a pitch of conceits they applaud themselves no lesse then the former; they of glory as the put in these things the very Kingdome of Christ: all their oppofites, in these fancies, they make enemies to Christs Kingdome (iii): they avow Independency to be a beginning, and a part of that glorious Kingdome which Christ for a thousand yeares is to enjoy lars in many

upon the earth (kkkk).

Concerning the worship of God and other heads of Divinity, beside the Conwhat ever crotchets the Brownists have fallen into, the Indepen. Stitution and dens punctually doe follow the most and worst of them : and if Government in any they come short, they are sure to exceede in other things

more dangerous.

d

11

First, for the marriage blessing, they applaud the Brownists They give to Doctrin, they fend it from the Church to the Town-house, making the Magistrate its solemnization the duty of the Magistrate (IIII); this is the con- the Celebratistant practife of all in New-England: the prime of the Independent on of Marriage. Ministers now at London, have beene married by the Magistrate, and all that can be obtained of any of them, is to be content

They are the Brownists Schomore things of the Church.

that a Minister in the name of the Magistrate and as his Com-

Mr. Mi ton per- missioner may solemnize that holy band.

mits auy man to put away his wife upon his meere pleasure, without fault, and without of any Judge.

Mr. Gorting reaches the wife to put away her hufband, if he will in any new Church-way which the is pleased to embrace.

They are against all determinations of the circumstances of worship, and there fore all church Directories are against their flomacks.

The commo n names of the dayes of the weeke, the months of the year, of many Churches and Cities of the Land, are as unlawfull to them as to the Brownits.

Concerning Divorces, some of them goe farre beyond any of the Brownists, not to speake of Mr. Milton, who in a large Treatife hath pleaded for a full liberty for any man to. put away his wife, when ever he pleafeth, without any fault in her at all, but for any diflike or dylpathy of humour (m mmm); for I doe not the cognisance know certainely whether this man professeth Independency (albeit all the Hereticks here, whereof ever I heard, avow themselves Independents); what ever therefore may be said of Mr. Milton, yet Mr. Gorting and his Company were men of renowne among the New-English Independents, before Mistresse Hutchinsons disgrace; and all of them doe maintaine, that it is lawfull for every woman not follow her to defert her husband, when he is not willing to follow her in her Church-way, and to take her selfe for a widow, loosed from the bond of obedience to him, onely because he lives without that Church whereof the is become a member (""").

> Concerning the circumstances of the worship of God, they will have nothing determined, but all which Scripture hath not determined, to be left so free, that all Directories are much against their stomacks. How much they did crosse that gracious and excellent worke of the Directory for the three Kingdoms, and when it was begunne, how long they did retard it; and after it was brought to an end, though all the mountaines of impediments which they did cast up in its way; how earnest they were by slight of hand to have put in its Preface such phrases as might have altogether made frustrate the use of it, is well knowne to many : yes, when a Directory for the three Nations is established by the Asfemblies and Parliaments of both Kingdomes, they are bold to farre to flighter, as to write unto the very Parliament, that uniformity is but a matter of forme, in the which for peace fake men will come up to farre as conscience can permit, intimating that all our covenanted uniformity must be resolved into the free-will or erroneous conscience of every private man.

> In the abolishing of the monuments of Idolatry, they agree so farre with the Brownists, that they will not name the dayes of the weeke, the monthes of the yeare, the places of meeting after the ordinary manner (0000); yet they make no scruple to use

> > the

the Churches builded in the time of Popery, nor of Bels, though invented by a Pope, and baptized with all the Popish Superstitions ; how this doth stand with their principles, I doe not well know, especially with their practice about another circumstance.

the Church-maintenance.

For, the ancient way of maintenance by Tythes, or Lands, or All tithes and fet Stipends, they doe refuse (pppp) and require here the re- set mainte-duction of the Apostolique practice. They count it necessary nance of Minithat all the Church Officers should live upon the charge of the down; but a Congregation, the Ruling Elders and Deacons as well as the Pa-voluntary conftors and Doctors; (9999) but all they will have them to receive, tribution for is a meere Almes, a voluntary Contribution, layd down as an the mainteoffring at the Deacons feet every Lords Day, and by him diftributed to all the Officers and the poore of the Congregation ac- they preffe to cording as they have need (rerr). This is their Doctrine, but a high proper, it feems they are weary long ago of its practice. The Brownifts tion, with the (as I heare) are yet constant to practice what they teach, allowing evident pretheir Ministers for their better supply, and that they may not be too burthenform to the Congregation, the use of handy Trades; but the Independents of New England have a better provision, not only a proportion of Land, but a certaine Tax of money layd on by the Magistrate, both upon the members of the Congregation, and upon all the neighbours, though not received members of any Church ( SSSS ) .. These also of London, Arnbeim, and Reterdam, have been farmous for a sufficient care of a set provision, above the ordinary, to the rate of two or three hundred pounds a yeare ( e e e ). And left their Income should decrease with top large deduction for the supply of the poore, it hath been their providence to admit none or few pooremembers of their Congregations (wwww).

Concerning other circumstances, the form of their Church, and times they Pulpit, and fuch like, I have not observed any difference in the Meeting-houses of the one at Roserdam and the other at Amsterdam.

For the parts of the worthip, as I take it, there is little difference; only the Judependents feem in their administration more pholica fourth to vary the persons; sometimes they make one to pray, and ano- to direct the ther to preach, a third to prophetie, and a fourth to difmiffe with a bleffing, (xxxx)

judice of the poore.

In their folema worship of make one to pray, another to preach, a third to pro-Pfalm, and another to blefs the people.

They make it tution, without any word of preface, to begin the pub-like worthip with folemne prayer for the King and Church.

and expounds

In preaching they will bee they find it expedient.

After Sermon chink able, are permitted to prophelie.

All are permit. ted to pro-Congregation mon they think meet.

THE CANA About the Pfalms they have divers Brange conceits; but the

In the ordering of the parts of their worship after Mr Cottons in a divine infti- vention, they take it for an Apostolick injunction; to begin first of all with a large folemn Prayer for the King and the Church, and plying the words of the Apostle against the cleare scope of the Text, and all the writers which I have consulted upon it, to this very method of the ordinances, and to this matter of the first prayer. (7777)

After the Prayer, the Doctor proceeds to read and expound their ordinary practice here agree with the other, but their Do-After the Pa. Grin differeth; for the Independents at London grant, that reading: stors prayer the by it selfe without exposition, is a divine ordinance, however in Doftor reads their practice they conjoya both.

In preaching they differ from the Brownists and us and joyn with the Popish Monks; they will not be tyed to a Text of Scripture free to take a for the ground of their Discourse, but will be at liberty to run out Text or not, as on what soever matter they think most fit and expedient for their hearers. (zzzz)

About prophelying after Sermon, they are at a full agreement, any of the peo- permitting to any private man of the flock, or to any stranger ple whom they whom they take to be gifted, publikely to expound and apply the Seripture, to pray and to bleffe the people. They permit two or three of these after the end of the Sermon to exercise their gifts. (aaaaa)

When the exercise of the Prophets is ended, they use another Ordinance of questioning the Preachers and Prophets by any pound in the member of the Congregation, about any point of the Dostrin; (66666) but this exercise, as also the former, hath proved so unwhat questions happy in New England; that gladly there they would be quit of upon the Ser- both, (eccce)

> In the Plalmes the Judependents wander wider then their Teachers; some of them will have no songs in the time of publique judgements: (ddddd) others will not permit women to hing in the Church: (eeeee) but the greatest difference is, that the Independents of Arnheim did stop the mouthes of all but one, who

speciall is their new Ordinance of a finging Prophet, who in place of the Plalms fingeth Hymnes of his own making in the midst of the filent Congregation,

dida

eid fing the Hymne which himselfe had composed, in the midst

of the Congregation for their edification (fffff).

In Prayer they fall short of their masters; for however they They grant the ne no set Prayer, yet they are so farre from esteeming of it Ido- lawfulnesse of latry, that they professe both set and read Prayer to be lawfull divers cases. (gggg): The Lords Prayer they commend to be faid even T ey will have in publike, and they permit private men to readprayer in their none to bee families (bbbbb); in this they have Mr Robinson for their baptized, but guide; yet at London their practice is constantly to forget the the children

Lords Prayer.

of

In the Sacrament of Baptilm the Independents lay a path-way m.mbers; fo at to Anabaptism; for first they come close up to the most rigid pu all England Brownists, denying Baptism to the most part of Christian Infants; except a very vea, they will grant it to a very few; to these alone whose imme-few or their diateparents are members of their Congregation (iiii), who way, into the are a wonderfull poore handfull: all other Infants they will have turning them unbaptized till they come to the yeares of understanding, and de- all out of clare not only their actuall faith and holinesse, but their subjection the Christian to the Kingdom of Christ, that is to their Independency: they Church, denywillhave no stipulation made for the Infants education; they dispute much for dipping, though they deny not the lawfulnesse of iprinkling (kkkk).

But that which maketh men most afraid for their Anabaptism, cers, and all is their open deserting all the Reformed Churches, and the Brow-

wifts themselves, in three grounds.

First, they deny the sederall holinesse of Christian children; against this The. Goodwin did preach, and deny openly that common distinction of Protestants of reall and sederall holinesse, requiring in every Infant to be baptized a reall and inherent andity. baptism by 3 If this ground be maintained, I see not how Anabaptism, or else farther positi-Arminianism, will be avoyded; for if this reall holinesse above fæderall, be the great ground of Baptism, and this cannot be af- I. They require ferred in the judgement of verity of any Infant; for whatever we in all to bee fay of the judgement of charity, yet in the judgement of truth, holine's above and with the certainty of faith wherewith we must affent to every a forderall, Scripture: who can say that any particular Infant is holy, and so which in no that any Infant should be baptized? or if we can say in the judge- Infant with ment of truth, that every baptized Infant is really fanctified, as any certainty

of their own one dath they ing to them pacraments, Discipline, Church-Offithat they would deny to th: Pagans of

They open a doore to Ana-

Am rua.

baptifed a real it can be found,

it feems Mr Robinson hath taught Mr Goodwin , if Mr Rathband understand right the 309 p. of Rob. justification (tktkt), the Arminians have wonne the field; for no man doubts but many baptized Infants, even in their way, doe fall away totally and finally from what soever holinesse can be supposed to be in them. If thele inextricable difficulties did move Mr Goodwin to stop the Presse that it went not on with his Sermons against the Anabantists, himselfe doth know.

Secondly, they esteem not baptized Infants to be members of their Church before they have entred into their Covenant; till then they hold them from the Lords Table, and all the acts of Discipline, as people without the Church and not members of it ber of their (11111): If it be so, their Baptisme was of so small use, that well they might have wanted it to the time of their admission to

be members.

Thirdly, they account Anabaptisme a very tolerable errour; so farre as ever we heard to this day, they did never so much as re-3. They call buke any of their members for it, much contrary to the practice of none of their the Brownists, and of their Brethren in New England, who ever have removed the Anabaptists from their Churches, as Sectaries of a speciall evill note. We have long observed the great affection Presbytery for of Independents here towards them who professed opposition to Pado-Baptism, but did never expect to have heard them declare. any thing towards the Arminian errours of the Anabaptifts.

The Lords Supper they defire to celebrate at night after all other Ordinances are ended ( mmmmm); albeit the Brownifts

now take it in the forenoon.

In the persons who do communicate, they are as strict as any of the Brunists; for notwithstanding all that their Brethren of New England, and themselves also, and their Apology do proof the Refor- felle, of their communicating of the Sacrament with the reft of med Churches the Reformed Churches, which formetimes also is the Brownists profession; yet it is told them without reply to this day, that in-London, however they have admitted Brownists and Anabaptists to their Sacrament, and they have communicated in the Brownifts Congregations (\*\*\*\*); yet that none of them have ever Brown fis and offered to participate of the Holy Communion in any other Congregation, nor have admitted any to communicate with

2. They efteem none for their Baptism. and Christian education a mem-Church, till they have en reed themselvs in their church covenant.

members to any account before their obstinate rejecting of Pzdo-baptifm, although the Brownists doe excommunicare for that finne.

They participate with none in the Lords Supper, yet they scruple notto commumicese with

thema

them who were not of their owne way (00000.) Their way of

For the manner of their celebration, they who have feen it, celebrating the professe it to be in a very dead and comfortlesse way e it is not Lords Supper s in New England, once in the month, but as at Amsterdam, and comfortonce every Lords day (pppp), which makes the action much leffe then any lefe folemn then in any other of the Reformed Churches, and in where elfe.

this too much like the daily Masses of the Church of Rome. They have no

They have no preparation of their flock before : they are fo Catcehifing, happy as to have all their members prepared alwayes sufficiently no preparati-for the Lords Table, from their first entrance into their Church to giving sermos; their dying day; for all this time there is no catechifing among ordinarily they: them, this exercise is below their condition & alrogether needlesse speak no word many of their Congregations. They will have no Sermon in the of the Sacraweek before, nor so much as any warning of the Communion. ment in their This practice of New England, to give warning the Sabbath be-prayers either. fore, is disliked now at London: nor must there be any Sermon before or after. of Thanksgiving after that Sacrament: They use not to much as They have onalittle application of the Doctrine in the Sermon before it to that ly a little difoccasion (99999). course & shore

When they come to the action, there is no more but one little prayer in the discourse, and one short prayer of the Minister; all the time of of both the E. the participation, there is nothing in the Congregation but a lements; there dumb filence : no reading, no exhortation, no Plalmes, their afterinthe actipeople need no fuch meanes to furnish them in their Sacramentall on nothing but meditations; they have also learned from the Brownists a double no exhoratiand diffind confectation, one for every element apart. on, noreading,

They have another difference from all the Reformed, and in a no Pfalme. part also from their Brethren of New England, that their confor- They require

mity with the Brownists may be full.

none of their The New English do count fitting at a Table not only to be ne- members to cellary, but to be a part of our imitation of Christ, and a Rite come out of fignificant of divers heavenly Priviledges and Comforts ( rrerr); the Table, but as the Brownists at Amsterdam this day have no Table at all, And they acis they fend the Elements from the Pulpit ( the place where the knowledge no Minister prescheth and celebrateth the Sacrament) by the hand of more use of the Deacon to all the Congregation, where in their meeting house the Brownistra they fit up and down in their severall places: So the Independents at Amsterdam, London doe vehemently contend for the needlefnesse of any who have none so at allow.

to come to the Table, whatever be the practice of all the reft of the Reformed Churches : But they will have the holy Seales carried from the place where the Minister preaches to the people in their Pews, or where ever elfe they have their ordinary place for hearing of the Word; although most easily in their small Congregations without any disturbance all might bee broughtto the Table ((((()).

But their maine difference from all the Reformed, and greatexpediency of eft consonancy with the Brownists, is in this, that as they teach the all outward fignes of Worship in the time of the Gelebration to be covering the Idolatry, and hereupon declare the necessity of all-men who will head at Lords Table. follow the example of the first Communicants, to keep on their Hats, all the time of this holy action; fo likewise the Independent begin to teach their disciples; for however at Amsterdam this day the named Doctrine bee not fully practifed, the men there covering their heads in the time of the Celebration; but every one uncovering, during the time of their own personall participation of the Elements; yet we are now taught at London that covering is most requisite at the time of participation. That this act is Rite fignificant to the Communicants of their Table-honor, and

when they eat of their Fathers meat (tttt). After all the Worship is ended, the Congregation may not yet They are much for the be dismissed, but one ordinance more in the end of the day must Go be attended, the exercise of Discipline; in this the Independent popular vernment as come up fully to their masters; the whole people must be present the Brownist. to heare, judge, and voyce at every ast of Discipline (wwww).

In any Congregation the acts of discipline, when best managed, are very tedious and long, but with them more then anywhere else; for their contentions are more and more tough, as we may see in the best ruled Congregations that ever they had; That of Ambeim and Reterdam; if the praise given by the Apologists to them be just; there the exercise of discipline hath been very tedious : the whole Congregation to their extreme wearinesse and fretting, have been forced to lay afide the works of their ordinary calling for many idayes of the week, to attend the Indeing of their caules which

fellowship with Christ, also that the Minister in all his Celebration must be uncovered, and that in fign of his service to the Communicants, as the Lords much honoured children, fitting covered

whole people,

which on the Sabbath dayes could not be ended. (xxxxx) All Discipline

In the Cognition whereof every member of the Congregati- must be exeon must be satisfied in his owne minde concerning every passage presence and of every action; for they do not proceed by plurality of numberd with the convoyces, but with the harmonious consent of all who have right sent of the

to voyce. (77777)

Seconsile

ople

nal

tto

ach

eir

And if it fall out that any do dissent from the most, they ap & all must passe point in that case paines to be taken for the information of the suffrage of earlies that they may consent; but if these paines prove fruit very one. I tesse, and the dissenters refuse to joyn with their brethren; they Dissenters not are declared obstinate, and to have lost the right of voycing for only lose their that time. (2222) Yea, which is worst of all, and which puts right of suffere these Congregations upon the smallest occasions upon unavoydable frage for the and remedilesse divisions, they appoint all who continue in their subjected to dissent in any matter of weight, to be farther proceeded with for censure if they their contumacy. (22222)

that we do not heare of their stomack for any private, but the In- They are much dependents are yet for private meetings; how long they will be in for private love with them, we cannot say; for in New-England where they it is in them were most in request, their fruits have been very bitter; their state that they usu-meetings of a middle fort betwixt Congregationall and Dome-ally frame the slick, were the occasion very neare to ruine both that Church members of and State; for in these it was where under the pretence of religious conserence, and repetition of Sermons, salse doctrine and one into their wicked calumnies against the most Orthodox of the Ministers and new mould, Magistrates, were spread for the renting and (had not God pre-but the Brows vented it) the destroying of the State both Civill and Ecclesi-miles and they affick (bbbbb).

For the present, where they are in gathering of their Congressions, these meetings in private houses (of all who will) are a fruits of such very pregnant meanes to steale away men and women from their meetings, have own Pastors; but if once their gathering of Churches were at an relinquished, end, and their greatest care were for the keeping and edifying of not dischard what they had gotten, it is like that then they would be as cautious ged them, what they had gotten, it is like that then they would be as cautious as now all other. Churches are, even the Brownists and these of Mew England, of such meetings which except well moderated and limited, under faire pretences, are exceeding fit to make new dis

visions.

- 123 Si

visions, and ever to frame new Societies of some, as it were more select and eminent Christians out of the common Congregation.

Concerning the Magistrate, the Tenets of the Independent would bee well confidered, because of their open proclamation of their loyalty beyond and above all which the principles of any

Reformed Church will permit them (eccece).

They flatter and flander the Refermed Churches without cause.

7 drois

Had they magnified never so much their own vertues, without the Magistrate the expresse disparagement of others; had they put in the ballance with themselves an equall or a double number of the greatest men in any of the Reformed Churches, who yet would be very ponderous when they lie in the Scales against five particular men the Authors of that comparison; had they preferred themselves before all the Reformed Churches, in a casuall & contingent action, not in a maine duty, which their very principles are alledged to diminish; had they whispered all this in the eares of their friends, and not made a Proclamation of it to both the Houses of Parliament, and that in print to be trumpeted out in the eares of all the world; it might have been past over with the lesse either observation or offence : But fince in so publike a manner they have required the Magistrate to believe their great deferences to him, and the smaller respect he can expect from any out of their way: it seemeth very necessary to produce, not these particular respects which the Reformed Churches professe, according to their principles to give unto the Magistrate, and continually have given according to their professions ( for these are well known to the world long before any of our new Cenfors were in being ) but what these singular duties may be, which the Independents above all other men by their principles are forced to performe to Magistrates. While they may be at leisure to publish them to the world, I will here present unto them the materials of some few short observations for that purpole.

First, that divers of their party, and those of very eminent note, Some of them though miscarrying in other things, yet keeping fast to the way are for the a bolition of all of Independency, have denied to the Magistrate all power over any of the Godly (dddddd). Magistracy.

And others of them with the groffest Anabaptiffs have denyed the lawfulnesse of any Magistrate at all (ecces).

Secondly.

Secondly, doe not their principles hold out of the Church, and All of them deprive of all Christian consolation which flowes from any Church are for casting priviledge, the farre greater part, if not absolutely all Kings and ing out of Princes that are this day in the Christian world, and have been the Christian fince the dayes of the Gospel, or ever are likely to be upon earth Church all to the worlds end? how exceeding few of all that are, or have been Princes, all Members of Parliament of either House, of all that have been or are Magistrates in England, if their principles might be put in praetice, would be admitted to the Lords Table, or yet their chil- the Counties drenbe baptised, or themselves be reputed Christians and Members & Burroughes of any lawfull Church?

Thirdly, of these, exceeding few Kings, Princes, Peeres, Commoners and Magistrates of the Land, which they could take into are ever like to their Congregations; how many could have affurance to live any be hereafter, long time in a Christian condition as Members of a Church ac- except a very cording to their principles? Since they tell us that they are to few. Excommunicate without any delay, the greatest Kings for any These few fault either in beliefe or life, which doth fubject the poorest fer- Magistrates vants to censure; how many and frequent these faults may be, it is would admit. hard to judge; but the worst is, when the greatest Kings and the have no secuthiefe Members of Parliament without any respect to their dig-rity, but by the nity, are cast out of the Church for themselves and their children, errour or maby the peevishnesse, or errour, or malice of a sew in a small Congre- be quickly call gation, they have no meanes under heaven to redreffe themselves out of the of their injury; they and theirs must live as Pagans out of the Church with-Church, till they who did cast them out be perswaded and become out any possiwilling to take them in; shouldall the Divines, all the Assemblies, bility of remeall the Churches of their Dominions, see clearly as the light their notorious wrong, yet there were no possibility to help it by any mortall hand till the injurious Congregation it selfe, of its owne accord, should be pleased to repaire it.

Fourthly, they permit none to be Magistrates, where they have have put all power, nor so much as to bee a member of their smallest Civill out of the Courts, except they be fully for their way, and be admitted mem- places of Mabers of their Church, as it hath ever been their practice in New- giftracy, year England to this day; but the Magistrates they admit of, who are courts, who are of their minde, they debase their power so low as to suspend not of their x all on the will and pleasure of the promisenous multitude, not minde, the

out and keep-Members of Parliament, all Magistrates of that now are, and that ever have been and

only greatest Magis

Arates they a dmit of, bee they Kings or Parliaments, they Subject free-will of the tude (ffffff). promiscuous

multitude. When Magifollow their great hazard

State

a foreste

#世纪101月一主

The William

5222a

PEGIT YOUR TE

edinta do sa

only to limit the Soveraignty of Princes within the bounds of their just Lawes, and so confine them unto the Counsell of their Parliaments, but to bring both them and Parliaments and all Magistrates to their first original and Makers, to the free them all to the will of these whom they use to stile the prophane multi-

Fifthly, have any of the Reformed Churches now for anhundred yeares and above, given to Magistrates such occasion to feare an unjust insurrection, as they in the few yeares of their being

frates will not have already furnished?

To passe by all their threatnings in this time of confusithey have bin on (gggggg) (while their strength is yet inconsiderable) and very ready to their mighty endeavours to get Armes into their hand to enable make infurre themselves with the evident hazard of the whole Isle, to doe

ctions to the what they please by force (bbbbbb).

Let men only look over to the fruits of their principles in Newof the whole England, not many yeares agoe there, upon a very small, and so farre as I know very groundlesse suspition, to have somewhat of their Government altered by the King contrary to their Patent, they did quickly purchase and distribute Armes among all their people, and exact of every one an Oath for the defence of their Patent against all impugners who oever; Mr Welliams opposition to this Oath as he alledgeth, was the cheife canse of his banish. ment (iiiiii).

> What principles could these be, that moved the same people a little after to doe and fay fuch things for which their Magistrates did difarme to many of their Church-members, not only elfewhere, but even at Boston, upon sear of an apparent infurrection for the killing of the principall Magistrates, and overfurning the whole

State of that Countrey ( kkkkk 1.)

Few Magistrates will hereafter confide in these principles which faved not the Governour and generall Court of New England, from extreme danger by the members of Mr Cottons Congrega-

Many of them tion at New Bofton.

deny to the Magistrate any power at all in

When sings

Sixthly, doe the Independents principles give to the Magistrate any Ecclesiastick power at all? will they submit to hiscivill power the matter of in any Ecclefiattick affaires? will they be hindered by the Magistrates sentence, unlesse it be executed with violence, to erect Con-

gregations.

gregations within his Dominions at their owne pleasure? Will their principles permit them upon the command of King and Parliament, to refuse to take into their Congregations the members of other Parish Churches without a dismission, or to take and admit upon the Magistrates command within their number, any whom they account unfit for membership, or to recall for the Magistrates pleasure any of their Church censures? have they not very lately declared to the Parliament, that they esteem all matters of Religion free and exempt from their fword and power? That all matters both of worship and doctrine, that all things of the mind as they speak, or matters of opinion, and all matters of outward forme wherein uniformity is required according to our Covenant, are so farre to be ruled by every mans own conscience, his own light and reason, that the Parliament is not in any such matters to intepose their power? whether this bee the true sense of their openly avowed and repeated letters to the Parliament it selfe, let every intelligent men consider who reads the words (kkkkkk 2.)

Seventhly, are any of the Reformed Churches, or any Churches Their principal or persons of the whole world, so injurious to Magistrates as their ples do spoile principles force them to be, who spoyl Christian Kings and Par- Princes and liaments of their whole Legislative power? they will have us to their whole beleeve, as good Divinity, that it is not only unlawfull for Church - Legislative assemblies to make Ecclesiastick Canons, but that it is alike un- power; they alawfull for any Prince or State to make a Civill Law, (1/11/1). bolish all hu-

That the placing of a Legislative power in Kings or Parliaments, mane Lawes is to usurp the property and prerogative of God (mmmmmm). and hinder

These principles cannot be very favourable to the State, which any more to at one froke annihilate all the Acts of Parliament that now are in be made. force, either in this or any other Kingdom, and make it impossible (if they were beleeved) to have any more in any place of the earth, to the worlds end. Look back upon what I have cited from the chiefe of the Brownists writings. I grant the New English polishers of Brownifme doe not expresse their Tenets in tearns so hugely groffe; yet fee how neare they come to them in substance, when they tell us that no Magistrate may make any Lawes about the Bodies, Lands, Goods, Liberties of the Subject, which are not according to the Lawes and Rules of Scripture, Scripture being Dd 2

given tomen for a persect rule, as well in matters of Civill Iustice, as of devotion and holinesse; (mmmmmm) and if so then they must make is as unlawfull and contrary to the Scriptures perfection, for any man to make Lawes in matters of Righteousnesseand of the State, as in matters of Holinesse and of the Church.

That belide things in themselves good or evill, which Scripture The Civill Lawes which determines by its Lawes expresly, things of an indifferent nature, Mr Cotton per-whereupon the most of Civill Lawes are made, must be regulated mits men to according to the Scripture rules of Piety, Charity, and Conscino man any ence, so farre that the expediency and reason of the Law must further then ever carry and convince the Conscience of the Subject : that no his own minde man is obliged to the obedience of a civil Law in a thing never as led by the fo indifferent by the authority of the Law-giver, but every manreason of the whose conscience is not convinced of the piety and charity of that Law to obe-Law, is free from all obedience and subjection thereto: Thus farre dience. Mr Cotton (mmmmmm 3.)

They put the diciall Law of Mofes on the neck of the Magistrate.

They give to

Eightly, what men besides them have made so bold with Kings, yoak of the Iu- and Parliaments, as not only to break in pieces their old Lawes, and to divert them of all power to make new ones; but also under the pretext of a divine right, to put upon their necks that unfupportable yoak of the Indiciall Law of the Iewes, for peace and for warre, without any power to dispence either in addition or substraction (nnnnn 1?) I grant this principle of Barrow is limited by Mr Cotton to such Indicials as do containe in them a. morall equity (nunnn 2); but this morall equity is extended by him to fo many particulars, as Williams confesses the whole: Iudiciall Law to be brought back again thereby, no leffe then by the plaine simple and unlimited Tenet of the rigidest Browmifts (nnnnnn. 2.)

> Ninthly, doth any Reformed Church appoint their Ministers : to be members of the highest civill Courts, with power of voice-

their Ministers ing in the election of the supream Magistrate? (000000) Do any Divines but theirs, fince the Bishops were abolished, power to fit incivill Courts joyne themselves as companions with the Magistrates, to draw a ro voyce of our of Scripture a body of civil Lawes for the Government of the Election of the State? (ppppppe) to someth Public District Control of the State?

and to draw from Scripture Civill Lawes for the government of the States

Tonthly,

Tenthly, did ever any Divines but theirs, so evidently mock They offer to the Magistrate, by instructing him according to their own inte- perswade the rest, as it were from heaven, to contradictory practises, in New- Migistrate England where the Magistrate is in their way, to perswade him principles, acthe necessity under paine of sinne and judgement, to kill all Ido-cording to laters, and false Prophets, to destroy whole Cities, men, women, their own inand children, who are seduced by a false Prophet (99999)?

Making a path-way by this meanes to the flaughter, not only of In New England all Papitts and Hereticall Sects, but also of many good Protestants, the Magistrats who to the Brownists are Idolaters for the reading of Prayer, and to kill all Idoobstinate enemies of the kingdome of Christ for their mislike of liters and He-Independency, according to the open profession of the prime In- reticks, even whole Cities, dependents (rrrrrr.)

Their Doctrine in Old England, where the Magistrate is out of and children. men , women, their way, is diametrally opposite to this: for here they make it But here they a Theomachy (ffffff) a fighting with God, to deny a free liber- deny the Maty to Papists, to the worst Herefies and Schisms, to Iudaism, Tur-gistrate all cim, Paganism, or if any errour can be imagined to be more per-power to lay nicious. I beleeve that few prudent Magistrates when they have the least rewell ruminated these and the like principles of the Independents, the groffest Iwillesteem them much more conducible for their ends, then the dolaters, Apoprinciples of the Reformed Churches. Rats, Blasphe-

In the point of Schooles and Learning, how farre they will mers, Seducers follow the Brownists, I cannot say: divers of them have as good enemies of a share in Learning as their neighbours; yet whatever they have Religion. of that kinde, they got it all before they entred into their New - No great ap-Way, and whatever Learning all of them do possesse, it is no more pearance of then what was among the Brownists, when they did most cry their respect down Learning. The most of their Erudition this day dwels in ning and New-England. That any reall course hath ever there been taken schools. for its entertainment and propagation, I have not heard much; though the Magistrate and the whole Land have beene and are at their Devotion; and till of late they had no apparant hope of supplying their way from the Schooles of other parts of the

Were we not weary; we might go on yet further in the para - Independency lell, especially in the doctrinal Tenets of the Independents, where- much more in already they have gone farre beyond the Brownifts ; you had a then Brownife .

touch of the Arminianism of some in the reall Sanctification of all baptifed Infants; of the enthulialms of others in their contemplations of God without Scripture; of the Libertinism of a . third, blaspheming God as the Authour of the sinfulnesse of sin: of the Arminian reprobation, the Antinomian, Montanistick and Familiftick Teners of a fourth; for which I doubt if to this day they have given any fatisfaction. The whole City hath been filled thele many yeares with the noise of the Socinianism of the fifth; many of them are passionate for a full liberty of all Religions in every State. The Apologitts declare, that they will have none cast out of the Church for any errours which are not fundamentall: and how farre they will extend this principle, who can know? only it would feem that all the named errours which do lodge or have lodged, as is alledged, in their prime Leaders, without any censure to this day, must be taken within the compasse of errours tolerable, not only in the State, but in the purest Churches.

And if Arminian, Socinian, Anabaptistick, Antinomian, Familiftick, Enthuliaftick errours be declared not fundamentall, and tolerable in a Church, what shall we say of Prelaticall, Cassandrian, and the most of the Popish Tenets that are no wayes so grosse? Spalate and others have been at great paines to prove that none of all the Popish errours are fundamentall. The Remonstrant Apologifts labour to free the greatest Herefies that ever were in the Church, such as Arrianism of old, and Vorthanism of late, from that infamy. Certainly, though our Brethren had kept in their principle of change, and not declared their full resolution to go on farther then themselves or others have yet thought; what already they have politively delivered, giveth to the world just reason of doubt whither they may go, and where at last they will stop their very swift and volant progresse.

## The Testimonics.

(a) A Ntap. p. 243. It was agreed upon , that they out of band As should bring in a Narrative of their opinions wherein they differed from as, and then should joyne with me in preaching against the Brownists and Anabaptists; they never brought in their Marrative

they have been spoken unto, and some Ministers have been sent from the Company to some of them, and the Narrative was premised at such a time, and then at such a time, yet it was never performed; and wheras the agreement in writing for our side was left in Mr Calamies hand, Mr Nye comes after some time to Mr Calamy, and pretends some reasons to borrow it for a while; but after he had it, he carries it away into Yorkshire, that so upon occasion of complaints of the breach of the agreement, when we would have consulted with that paper, it was gone, and Mr Nye keeps it to this day, and having been moved to restore it, His answer is, it is at Hull amongst other papers.

(b) Apollonius Letter to the 5 Apologists, the 3 of May 1644. Hasce quæstiones ad vos reverendi viri transmitto de iisdem sententias vestras quærens & ob mutuam nostram sidem & charitatem serio vos oro ut non detrectetis sincere dilucide & accurate absque Rhetoriciapparatus diverticulis declarare, quid vos & fratres illi quibuscum societatem vestram Ecclesiasticam colitis de hisce sentiant, quoniam meæ sidei ab Ecclesis Christi id commissum est. Spero vos ex timore dei & charitate erga nos fratres vestros absque ullo pretextu sententias vestras hac de re declaraturos, idque quam cito sieri potest, urgent enim Ecclesia nostra ut opus hoc maturem; This zealom adjuration hath not to this

day drawn from any of them any declaration.

(c) Apol. Nar. p.30. A relation of our judgements in the points of difference about Church-Government, wee referve unto the more

proper feafon.

(d) Keyes Preface, p. 6. Only we erave leave of the reverend Author to declare that we assent not to all expressions scattered up and down, or to all and every assertion interwoven in it; yea nor to all the grounds or allegations of Scriptures, nor should wee in all things perhaps have used the same termes, to expresse the same materials by.

(e) Apol. Nar.p. 10. A second principle we carried along with m in all: our resolution was not to make our present judgement and practice a binding law unto our selves for the future; und therefore in a jealousie of our selves, wee kept this reserve to alter and retract, though not lightly, whatever should be discovered to be taken up out

of a misunderstanding of the rule, which principle we wish were next to that most supreame, enacted as the most sacred Law of all others.

(f) Cottons Keyes published by Goodwin and Nye, p. 49. In what Cense the Church of a particular Congregation is the first subject of the power of the Keyes, in the same fense it is Independent and none other, we taking the first subject and the Independent subject to be all one. Answer to the 32 questions, p.46. For the matter of Independency, wee confesse the Church is not so Independent, but it ought to depend upon Christ; But for Dependency upon men or other Churches, or other Subordination unto them in regard of Church-Government and power, we know not of any such appointed by Christ and his Word. The Churches were not Dependent and Subordinate to others, but all of them absolutely free and Independent. Burtons Vindication, p.42. We are not so ashamed of the Title of Independency, as utterly to disclaime it, and that for two reasons; first, for distinction sake, between us and that which you call Presbyteriall Government; The second is because this word Independent is to fignific that wee hold all particular Churches of Christ to bee of equal authority, and none to have Inrisdiction over another, but each Church is under Christs Government as the fole head, King, Lord, Law-giver thereof.

(g) Apol Nar. p. 22. Wee doe professedly judge the Calvinian Reformed Churches of the first Reformation from out of Popery to

stand in need of a further Reformation themselves.

(h) Ibid. p. 19. Wee think we give more to the Alagistrate then the principles of the Presbyteriall Government will suffer them

to yeeld.

(i) Ibid. p. 24. Wee doe bereby publikely professe we believe the truth to lie and consist in a middle way, betwixt that which is falsely charged on us, Brownism, and that which is the contention of these times, the Authoritative Presbyteriall Government. Preface to the Keyes, p. g. We are yet neither afraid, nor ashamed to make profession that the substance of this briefe extract is that very middle way betwixt that which is called Brownisme, and the Presbyterials Government.

(k) Vide Supra Chap. 2. (B) and (R2)

(1) Prynnes Discovery, p. 29. Iohn Lilbourn in his Answer

nboorish mother, and you are one of berbase begotten and bastardly children. I say, the Church of England neither is, nor never was truly married to Christ in that esponsall band which his true Churches are and ought to be, but is one of Anti-christs Nationall whoorish Churches: your Church salse and Anti-christian; the Ministers of the Church of England, are not true Ministers of Christ, but salse Ministers of Antichrist, ibid. p. 31. This tanguage and opinion of his concerning our English Church and Ministery, is seconded by most Independents in their late Pamphlets.

(m) Mr Robinson bathwritten a whole Treatise upon this

fubject.

(n) Answer to the 32 questions, p. 27. If we were in England, we should willingly joyn in some parts of Gods true worship, and namely, in hearing the Word where it is truly preached; yea, though we doe not know them to be true Churches. For some worship, as prayer, and preaching, and hearing the Word, is not peculiar to Church-Assemblies, but may be performed in other meetings. Cottons letter examined, p. 43. The second thing which Mr Cotton himselfe bath professed concerning English Preachers, is, that although the Word, yet not the Seales may be received from them, because (saith he) there is no Communion in hearing, and the Word is to be preached to all; but the Seales, & c.

(o) Vide supra (bap. 3. (G.)

(n) Cottons Letter examined, p. 37. Cotton here confessed these two things; sinst, if any reproach the Church of Salem for Separation, it is a sin meet to be consured: secondly, the Churches themselves may be separated from, who tolerate their members in such causelesse reproachings, which I leave to himselfe to reconcile with his former profession against Separation.

(q) Vide supra. Chap. 4. (R).

(1) Buttons Vindscation, p.45. We esteeme the Government of Christs Church so boly, as we cannot think them fit to be admitted, be they never so good, that think so slightly of the way, and of them that walk inst, that they refuse to agree to walk in this way with the people of God. Ibid. p. 62. Doe you not know that no Infants have

any title to Baptisme, but by vertue of their Parents faith outwardly professed? and what outward profession of faith in the Parents that refuse Christ for their only King? If therefore the Parents refuse thus to be in visible Covenant, can the children bee said to be in visible Covenant, and so to have a right to baptisme? If then the Parents by refusing Christ as their King, doe hereby out themselves off from the Covenant, they doe therewith cut off

their children to.

(i) Ibid. p. 63. We dare not baptise the children of these Parents that resuse to prosesse the faith of Christ as their onely King as well as their only Priest and Prophet; for Christ divided, becomes no Christ to the divider; this is to dissolve Christ, that is, to receive him onely inpart and not in whole, which is the spirit of Antichrist, ibid. p. 35. Such a conversion as you speak of, comes not home to whole Christ, and such with their Converters doe deny Christs Kingly Government; what kind of Converters call you these at best they are converted but in part, and that maine thing is wanting, to wit, Christs Kingly Office which they come not up to

by the preaching thereof.

(w) Paper of Accommodation after the ninth proposition: We having weighed our Brethrens principles, doe sind no probability of an Accommodation for them ordinarily to enjoy Congregations, unlesse it shall happen in a Parish that the Minister cannot administer the Sacraments to all of the Parish, whom possibly the neighbour Ministers or the Classis may judge sit to be admitted, such persons shall have power to procure to themselves the Sacraments by the help of a neighbour Minister, ibid. Whereunto our brethren adde as followeth, or otherwise is in a Parish it happen that there he a considerable number of such as cannot partake in the Ordinances with the Minister and people; there they shall have liberty to dispose of themselves as a distinct Church, and to choose a Minister or Ministers, at their swn charge to be maintained to be their Pastor.

(x) Thomas Goodwin to I.G.p.1. Indeed we that are to admit doe at upon a conviction and persuasion of the parties true grace some way made forth visible tous. Welds answer to chap. 3. Hee tells us that they must be reall Saints and sincere Believers, and that the Church in admitting of them, doth make exact tryall by examination of their knowledge, and the work of grace, first in private,

shen

then in publike, and that they bee such as can cleave together in opinion and affection, and that they be such as know what belongs to Church-Covenant, approve it and seek it; is there any thing in

all this that you can blame?

(y) Ibid. In the Churches where we have lived many years, we have seen such a tender respect had to the weaker sex, that we commit their tryall to the Elders, and some sew others in private, who upon their Testimony are admitted into the Church without any more adoe.

(z) Rathbones Narration, p. 11. Beside true and reall Saintship, they require that the members to be admitted, be such as can cleave together both in opinion and in affection, and that there be sutablenesse and sweetnesse of spirit in them, apt to close one with mother.

(as) Vide supra, (Z) also Cottons Way, p. 7.

(bb) Vide supra, fifth Chap. (E 1.)

(cc) Apol. Nat.p.9. Excommunication should be put in execution for no other kind of sinnes then may be evidently presumed to be perpetrated against the parties known light, as whether it be a sinne in manners and conversation, such as a committed against the light of nature, or the common received practises of Christianity professed in all the Churches of Christ; or if in opinion, then such as are likewise contrary to the received principles of Christianity, and the power of godlinesse professed by the party himselfe, and universal acknowledged in all the rest of the Churches, and no other sinnes to be the subject of that dreadfull sentence.

(dd) Baftwicks Poscript, p. 58. also bis Iuft defence, p. 39.

(ce) An Apologie of the Churches in New-England, for a Church-Covenant.

(ff) T.G. to I.G.p. First, it is no more with us then this, an assent and resolution prosessed by them that are to be admitted by us, with promise to walk in all these wayes pertaining to this Fellow-ship, so farre as they shall be revealed to them in the Gospel; thus briefly, indefinitly and implicitly, in such like words and no more or otherwise, do we apply our answers to mens consciences. Church-co-venant, p.36. We deny not, but the Covenant in many of the English Congregations is more implicite, and not so plaine as were to bee desired; yet there wants not that real and substantial comming toge-

Le 2

ther or agreeing in Covenant, and that substantiall profession of faith, which thanks be to God, bath preserved the essence of visible

Churches in England unto this day.

(gg) Plaine-dealing, p. 2. A Church is gathered after this manner; a competent number of Christians come together in some sit place in a publike manner, and there confesse their sins, and professe their faith, and enter into Church-covenant; after this, they doe at this same time or some other all being together, elect their own Officers, as Pastor, Teacher, Elders, Deacons, if they have sit men enough to supply these places; else as many of them as they can bee provided of; then they set another day for the Ordination of their

faid Officers.

(h h) Answer to the 32 Questions, p.36. If Church-communion and the exercise of such Ordinances, as Christ hath appointed for his Church, was lawfull and needfull, when Magistrates were enemies to the Gospel, and he not so when Magistrates professe the Gospel, we doe not see but Christians may sometime be losers by having Christian Magistrates, and in worse condition then if they had none but professed enemies, ibid. p.41. It is our practise in Ordination of Ministers, as also in removing of them, to have the assistance of Ministers of other Churches; but for anthority and power, we know none that Ministers have, properly so called, in any Congregation save that one over which the holy Ghost hath made them Over-seers, and therefore we think it not lawfull when a Church is to Ordaine Officers, to call in by may of authority or power the Ministers of other Churches.

(ii) Cottons Way, p. 1. The Church to which Christ hath commisted the censures, is a combination of faithfull godly men, meeting by common consent into one Congregation, ibid. 7. Then such mhose hearts God teacheth often meet together about the things of God, and perferme some duties of Prayer and spiritual conference together, till a sufficient company of them bee well satisfied in the spiritual good estate one of another, and so have approved themselves to one anothers consciences in the sight of God, as living stones sit to be laid in the Lords spiritual! Temple, ibid. p. 10. The Church being thm gathered as hath beene described, Our next care is that it may bee supplyed with all Officers which Christ bath

ordained.

(kk) Answers to the 32 Questions, p.43. We doe not finde that God dath anywhere say they must be above forty or else they cannot be a Church: nay, rather that speech of Christs, of two or three gathered together in his name, doth plainly imply, that if there be no greater number then two or three, whom they being not satisfied in the answer of an offendor, may appeale unto, and in so doing tell the Church, such a small number may be a Church, and may have the blessing of his presence to be among them.

(II) Ibid. p.8.9. When avisible Church is to be erected, it is necessary that in respect of quantity it be no more in number in the dayes of the New Testament, but so many as may meet in one Con-

gregation.

(mm) Ibid. p. 19. The Church is before the Ministers, freing the power of chusing Ministers is given to the Church

by Christ.

(nn) Ibid. p.68. The Church that hath no Officers, may elect Officers unto themselves; therefore it may also ordaine them: if it hath power from Christ for the one, and that the greater, it bath also for the other which is the lesser on ordination is lesse then Election.

(00) Ibid. p. 42. Unse the 13 question, whether you think is convenient, that a company of private and illiterate persons should ordinarily examine, cicil, ordaine, and depose their Ministers: a part of the answer to this question is, if there were none among them who had humane learning, were doe not see how this could hinder them of their Liberty to chuse Ministers, purchased to them by Christs precious blood; for they that are fit watter to be combined into a Church-body, have learned the Doctrine of the holy Scriptures in the fundamentall points thereof; they have learned to know the Lord in their own hearts; therefore they may not bee reproached a illiterate or unworthy to chuse their own Ministers; nay they have the best learning without which all other tearning is but madues and folly.

(PP) Plaine Dealing, P. 3. They fet a day for the Ordination of their Officers, and appoints some of themselves to impose bands upon them: where there are Ministers or Elders before, they impose their hands upon the new Officers; but where there is none, there some of their chiefest men two or three of good report.

amongst

among ft them, though not of the Ministry, doe by appointment of the same Church lay hands upon them. Cottons Way, p.40, 41. Towards the end of the day, one of the Elders of the Church if they have any, if not, one of the graver Brethren of the Church, appointed by themselves to order the work of the day, standeth up and enquireth in the Church &c. be advertiseth him who is chosen. what duties the Lord requireth of him in that place towards the Church; then with the Presbytery of that Church, if they have any, or if not, with two or three others of the gravest Christians among the Brethren of that Church, being deputed by the body, be doth in the name of the Lord Iefus ordaine him to that Office. with imposition of hands, calling upon the Lord; and so turning the speech to the person on whom their hands are imposed, he as the month of the Presbytery, expresses their Ordination of him, and parts a solemne charge upon him to look well to himselfe and the flack. After this the Elders of other Churches present, observing the presence of God in the orderly proceeding of the Church to the Officers Election and Ordination, one of them in the name of all the rest, dosh give unto him the right hand of Fellowship in the light of all the A sembly.

(99) Answer to the 32 questions, p. 48. If the Church bath power by election to chuse a Minister, and so power of instituting him, then of destituting also; Institute & destitute ejustement

poteffatis.

(11) Ibid. p. 44. We conceive that every Church properly so called, though they bee not above ten persons, or the least number that you mention, have right and power from Christ to transact all their own Ecclesiasticall businesse, is so be they be able, and carry matters justly; for the power of the Keyes Matth. 16.19. is committed by Christ unto the Church.

(ff) Cottons Catechism, p. 10. It is committed to the Pref-

bytery to prepare matters for the Churches hearing.

(tt) Answer to the 32 quest. p. 60. In this sense matters with we are carried according to the vote of the major part, that is, with the joynt consent of the whole Church, but yet because it is the mind of Christ.

(ww) The propositions to which almost all our Elders did agree when they were assembled together; the first, the Fraterwity

is the first fubjett of all Presbyteriall power, radicaliter, id est caufatim per modum collationis, non habitualiter, non actualiter,

non formaliter.

(xx) Anatom. p. 26. I heare of no ruling-Elders that ever Mr Simpson had in his Church. Anatomist anatomised, p. 12. It is true de sacto wee had none, but were resolved to have them. Notwithstanding this answer of Mr Simpsons, that Church of Rotterdam to this day hath never had a Presbytery, after more then seven yeares delay.

(yy) Antap. p. 52. Pastors are necessary Officers in your Churches, and yet according to your prastisses your Churches are

many yeares without them.

(22) Keyes p.10. Authority is a morall power, and a superiour Order or State, binding or releasing an inferiour in point of subjection. Christ hath given no Iurisdiction but to whom he hath given office. The Key of power in a large sense, or Liberty, is in the Church; but the Key of authority or rule, in a more strict sense.

usn the Elders of the Church.

(aaa) Excommunication is one of the bighest acts of Rule; and therefore cannot bee performed but by some Rulers: now where all the Elders are culpable, there be no Rulers left in that Church to censure them: as therefore the Presbytery cannot excommunicate the whole Church, though apostate, for they must tell the Church, and joyne with the Church in that tensure; so neither can the Church excommunicate the whole Presbytery, because they have not received from Christ an Office of Rule without their Officers, Ib. preface p. 4. He gives unto the Elders or Presbytery a binding power of Rule and Authority peculiar unto them; and to the Brethren distinct and apart an interest of power and priviledge to concurre with them, and that such affaires should not be transacted but with the joynt agreement of both, though out of a different Right: so that as a Church of Brethren only could not proceed to any publike censures, without they have Elders over them; so neither in the Church have the Elders power to censure, without the concurrence of the people: so as each alone have not power of excommunicating the whole of either, though together they have power over any particular person or persons in each.

(bbb) Ibid. Also Keyesp. 13. Else the Brethren have a

power

power of order, and the priviledge to expostulate with their brethren incase of private scandals: so in case of publike scandall, the whole Church of brethren have power and priviledge to joyn with the Blders in inquiring, hearing, judging of publike scandals, so as to bind notorious offenders and impenitents under censure, and to forgive the repentant.

(ccc) The propositions, 3 prop. The fraternity baving au-

(ddd) Keyes, p. 16. Though the Church want authority to Excommunicate their Presbytery, yet they want not liberty to with-

draw from them.

(eee) Keyes preface, p. 5. When we first read this of this learmed Anthor knowing what bath been the more generall current both
of the practice and judgement of our brethren for the Congregatiomall way; we confosse we were filled with wonderment at that Divinehand that had thus led the judgements without the least muthall interchange or intimation of thoughts or notions in these particulas of our brethren there and our selves here.

(fff) Ibid. Onely wee crave leave of the reverend Au-

fupra.

(ggg) Tabula. Potestas charitativa merè est primo fratrum & Presbyterorum charitative non positice ambulantium, secundo fororum.

(hhh) Vide supra, Chap.4. (F).

(i ii) Videsupra, Chap. 3. (M).

(kkk) Bastwicks Independency p. 99. The fifth Quere is whether the women and people as well as the Ministers have the Keyes? and whether the women have all their votes in the Church, both for election undreprobation of Members and Officers as well as the moin? and whether the consent of all the women, and the greatest part of them be requisite for the making of any one a member, or officer, so that if they gain-suy it, being the greater number, or altow of it, the most voyces carry the businesse? the practice of this the brethren in some of their Congregations hold for Orthodox. Mr Prymes Fresh Discovery, in his Dedicatory Epistic to the Parliament, p. 5. And to interest the semall Sex and draw them to their party, they allow them not onely decisive votes

but

but liberty of preaching, prophelying, feaking in their Congrega-

tions.

(111) Keyes p. 6. Wee be farre from allowing that sacrilegious usurpation of the Ministers Office, which we heare of to our griefe to be practisfed in some places, that private Christians ordinarity take upon them to preach the Gospel publikely, and to minister the Sacraments. Katharine Chidleys Iustification of the Independent Churches, p. 28. Tet that the Church must want the Word preached, or the Sacraments adminstred, till they have Pastors and Teachers in Office, is yet to bee proved; but that which hath been alledged, is sufficient to prove that the samily must not be unprovided for, either for the absence or the negligence of a Steward.

(mmm) Keyes, p.53. A particular Congregation being the first subject of the Church power, is unavoidably Independent upon any other Church or body for the exercise thereof; for the first subject of any accident or adjunct, is Independent upon any other, either for the enjoying or far the employing, the having or using of the

Same.

(nnn) Vide supra (m m m).

(000) Answer to the 32 Questions, p. 36. For Dependency upon men or other Churches, or other Subordination unto them in regard of Church-Government or power, we know not of any such

apppointed by Christ in his Word,

(ppp) Welds Answer to Rathband, 14.chap. Our Churches are tender to perswade men to all without light, much more to command or to compell; both which very words though the thing required were lawfull, are odious in the Churches of Christ most fitly becomming the Synagogues of Antichrist.

(qqq) Vide Cottons Keyes, p.8.& infra (z zz).

(III) Cottons Catechilme, p. 13. All the Churches thereabout may meet together, and by the Word of God may confute and condemn such errours in doctrine or practice as are offensive, to prevent the spreading either of the gangrene of beresie, or of the leprose of sinne; and if the Church offending, shall not yet hearken unto their brethren, though the rest of the Churches have not power to deliver them to Satan; yet they have power to draw from them the right hand of Fellowship. Vide insia, (111).

(fff) Keyes , P. 57. In the Election and Ordination of Officers

and censure of offenders, let it suffice the Churches consociate to a sift one another wish their counsel, but let them not put for the power of their Community to take such Church Censures out of their hands: les Synods have their just authority in all Churches how pure so ever, in determining such diataxeis as are requisite for the edification of all Churches. Keyes Preface, p. 4. Hee acknowledgeth that Synods or Classes are an Ordinance of Christ, unto whom Christ bath committed a due and just measure of power, furnishing them not onely wish ability to give counsell, but also a Ministeriall power and Authority, to determine, declare and enjoyne such things as may tend to the reducing of Congregations to right order and peace; but not arming them with power of Excommunicating either Congregations or their members; they are to leave the former act of this censure to that Authority which can only executeit, placed by Christ in these Churches themselves; which if they deny to doe or persist in their miscarriage, then the Synod may determine to withdraw communion from them.

(ttt) Ibid.

(W W W) Keyes, p.50.51. The Magistrates addresse the selection of the establishment of Religion, and Reformation of corruptions by civil punishments upon the milfull opposers; Iosiah put so death Idelatrons Priests; nor was that a peculiar duty of the Kings of Iuda; for of the times of the New-Testament it is Prophesied, that in some cases capital punishment shall proceed against false prophets.

(xxx) Keyes Preface, p. 4. Hee afferteth an affociation of Churches, sending their Elders and Messengers into a Synod; so bee purposely chuseth to stile these Assemblies of Elders, which

the Reformed Churches doe call Classes or Presbyteries.

(yyy) Cottons Catechilme, p. 3. The office or work of the ruling Elders, is to moderate the carriage of all matters of the Church Assembled, as to proposed matters to the Church, and to order the

Season of speech and filence in the Church.

(ZZZ) Keyes p. 48. The pattern of Synods it set before us, Ada 13. There the Apostles assembled to gether with the Elders, and a multitude of brothron together with them, the whole Synod being satisfied, determine of a sudicial sentence, and of a way to publish to Letters and Messengers 3 so the matter u at last judged

in a Congregation of Churches, in a Churches Churches; for what is a Synod else but a Church of Churches? Ibid. p.57. All the liberties of Churches were purchased to them by the precious blood of the Lord Issus, and therefore neither may the Churches give them away, nor many Churches take them out of the bands of one.

(2222) Keyes Preface, p. 6. In all humility wee yet fee not that assembly of Apostles, Elders and brethren, Acts 15.00 have been

a formall Synon.

(bbbb 1) Ibid. A. He acknowledgeth a Synod to be an Ordinance of God, in relation to the rectifying of male admistrations and healing dissentions in particular Congregations and the like cases; in such

cases they declare and judge the nature of the offence.

(bbbba) Antap.p. 146. I was defired by Mr Ward to be prefent at that meeting; but when the time came, neither I, nor any English Ministers, but them of Arnheim were called; whether were the other Churches of our Nation or any of them, who could not but be offended, as them of Amsterdam, Hague, Vtrick, Leyden, Delph, called in by Arnheim, or by the Church at Roterdam to joyn in the bearing and trying of that businessed or did they send Messengers, or was it onely agitate by two Ministers, and two Messengers of the Church of Arnheim, one Church only, Arnheim to Roterdam, one to one, both equall. The Sub-Committee for Accommodation Prop. 8. Some of them doe defire, that the effect of that which hereafter followeth, may be for explanation sake inserted, viz. That the Elders and Brethren of such Congregations in case they finde any thing too hard for them elves, or have any controver fie among themselves, may have liberty to advise with any of these select Elders and others in the Province joyntly or apart, or with the Elders of any other Churches, for the determining and composing the controversie, or resolving that difficulty.

(cccc) Bastwicks Independency second part. Postfeript, p. 6.7. They professed that they had rather have the Government of the Prelates then the Presbyterial, and protest that before Presbyters shall rule over them, they will joyn with Prolatical Priests, for

there-establishing of the Hierarchy.

(dddd) Vide fupra (rrr).

(cccc) Apol. Nar. p. 17. What further Authority there is of one or many fifter Churches sowards another whole Church or Ff 2 Churches

Churches offending, we doe not yet see; and likewise wee doe yet suppose that this principle of submission of Churches that misscarry unto other Churches offended, to gether with this other, that it is a command from Christ injoyned to Churches that are finally offended, to denounce such a sentence of Non-Communion, and withdrawing from them whilst impenitent, as unworthy to hold forth the name of Christ; these principles are mutuall duties as strictly injoyned them by Christ as any other.

(Ifff) Vide supra, Chap. 2. (EEEEE).

(ggg) Theomachia, p. 37. Concerning other civil meanes for the suppression and restraint of these spiritual evills, errours, heresies, &c. as Imprisonment, Banishment, Interdictions, Figurings, &c. Both reason and experience concurre in this demonstration, that such fetters as these put upon the feet of errours and heresies to secure and keep them under, still have proved wings whereby they raise themselves the higher in the thoughts and minds of men.

and gaine an opportunity of further propagation.

(h h h) Ibid. p.49.50. To hold that the persons societied (the members of the Honse of Commons, chosen by men unworthy, and strangers to the power of godlinesse) have a power by vertue of such nomination or election, to enact Lawes and Statutes in matters of Religion, and to Order under mulits and penalties, how men shall worship and serve God, as it is a meanes to awaken the eye of jealou-sic upon them, and so is seven times more destructive unto and underwining, not only of their power, but of their honour, peace, and safety also, then any shing that is found in the way so ill intreated; so is it the settling upon the electors of such persons, I meane upon the promisenous multisude of the Land, a greater power they ever less a Christ himselfe had, at least then over he exercised.

(iiii) Vide supra, (f).
(kkkk) Vide supa, Chap. 4. (BB).

Cheerenes

(11 11) Plaine-dealing, p. 39. Marriages are solemnized and

done by the Magistrates and not by the Ministers.

(m m m m) Miltons Doctrine of divorce, p.6. That indisposition, sufficiency for contrariety of minde arising from a cause in nature, such angeable, hindring and ever likely to hinder the maine benefits of conjugal society which are solace and peace, is a greater cause of divorce then natural frigidity, especially if there be no children,

and shat there be mutuall consent. Ibid. p. 13. God himselfe commands in his Law more then once, and by his Prophet Malachy, as the best Translations read, That bee who bates, let him divorce. that is, he who cannot love; Ibid. p. 16. Hee who can receive nothing of the most important helps in marriage, being thereby difabled to return that duty which is his, with a cleare and hearty countenance, and the continues to grieve whom hee would not and is no lesse grieved, that man ought even for loves sake and peace to move divorce; it is a leffe breach of wedlock to part with wife and quiet confent betimes, then still to profane that mystery of joy and union, with a polluting sadnesse and perpetuall distemper. Ibid.p.63. Onely these persons are joyned by God, whose minds are fiely disposed and enabled to maintaine a cheerefull conversation to the folace and love of each other; therest whom either dispropor in or deadne fe of first or something distastfull and averse in the im: mutable bent of nature renders unconjugall, errour may have joyned, but Godnever joyned against the meaning of his own Ordinance; and if be joyned shem not, then there is no power above their own confent to hinder them from unjoyning when they cannot reap the soberest ends of being together in any tolerable fort. Ibid. p.76. The freedome and eminence of mans creation, gives him to be a Law in this matter to himselfe, being the head of the other sex which was made for him whom therefore though he aught not to injure, yet neither should be be forced to retain in fociety to his own overthrow, norto beare any judgetberein above him elfo it being also an unseemely affront to the modesty of that sex, to have her unpleasingue se and other concealed ments bandied up and down, and aggravated in open Court by theft bired masters of tongue-fence.

(nn nn) Williams Paper. I thought good to let you see some particulars wherein i could not close, nor goe along with them. First, that it is lawfull for a woman who sees into the mystery of Christ, in case her husband will not goe with her, to leave her husband and sollow the Lords House; son the Church of God is a Christians home, where shee must dwell; and where the Saines are, there is the Lords house; and in so doing, she leaves not her husband, but her husband for sakes her: The odiousnesse of this point was further manifested unto me by the speech of Ezekiel Hollimers mise saying that she counted her selfe but a midan.

(0000)

(0000) Plaine-dealing, p. 21. They call the dayes of the week, the first, second, third, fourth, fifth, sixth, and seventh which is Saturday; also the Moneths beginning at Match, by the names of the first, second, and so forth to the twelfth, which is February; became they would avoid all memory of Heathenish and Idols names.

(pppp) And to the 32 quest. p. 77. For settled and stinted maintenance, there is nothing done that way among us except from year to year, because the conditions of Ministers may vary, and of the Church to which they do belong; neither do we know any such thing to be appointed by Christ our Lord for the maintenance of the Ministry in these dayes; the bringing in of settled endowments and eminent Preserments into the Church, hath been the corruption, and to some the destruction of such as lived by them, both Church-Officers and Church-members.

(qqq) Cottons Way, p.38. The Deacons were elected, and ordained for the serving at Tables, to wit, the serving of all these Tables which pertained to the Church to provide for, which are the Lords Table; the Tables of the Ministers or Elders of the Church, and the Tables of the poore Brethren, whither of their own body, or strangers, for the maintaining whereof we doe not appoint them to goe up and down to collect the benevolences of abler brethren; but as the Apostles received the oblations of the brethren brought and laid down at their seet, and thereby made distribution as the use the Church required, so the Deacons receive the oblations of the brethren every Lords day, brought unto them and laid down before them, and distribute the same as the need of the Church doth require.

(reer) lbid.

(IIII) Plaine-dealing, page. At some other places they make a rate upon every man as well within as not of the Church; residing with them, towards the Churches occasions; and others are beholding now and then to the generall Court to study wayes to enforce the maintenance of the Ministry.

(ttt) Antap. p. 276: Have you not carried a greater port oben most of the godly Ministers in the City or Country? have not some of you the prime Lectures of the City and other good places of advantage and profit? besides, what some of you have from

your own Churches. Vide Supra Chap. 4.

(www) Bastwicks Independency, p. 142.143. It is well known and can sufficiently be proved that godly Christians of holy conversation, against whom they had no exception either for do-tirine or manners, and who offered themselves to be admitted members upon their own conditions, and yet were not suffered to be joyned members, oncly because they were poore; and this very reason was given them for their not-admission, that they would not have their Church over-burdened with poore, Ibid. It was replyed, that the Congregation of which he was Pastor, consisted of great Personages, Knights, Ladies, and rich Merchants and such people, as they being but poore, could not walk so sutably with them; wherefore he perswaded them to joyn themselves with some other Congregation among poore people, where they might better walk, and more confortably, in sellowship them.

prayer continuing about a quarter of an houre, the Teacher then readeth and expoundeth a Chapter, then a Psalme is sung which ever one of the ruling Elders dictates; after that the Pastor preacheth a Sermon and sometimes ex tempore exhortes, then the Teacher

concludes with prayer and a bleffing.

the Church according to the Apostles direction, 1 Tim. 1. Wee make prayers and intercessions, and thanksgivings for our selves and all men.

this publikely, and I understand it is the practice of some of them

in she Cityo

(aaaaa) Cottons Catechisme, p. 6. Where there be more Prophets besides the Elders, they may Prophesse two or three if the time permit, the Elders calling to them, whether in the same Church or others, if they have any word of exhortation to the people to say one

(bbbbb) Ibid. And for the bettering of a mans selfe or or thers, it may be lawfull for either young or old, save only for wo-

men, to aske questions from the mouth of the Prophets.

(cccc) Answer to the 32 quest. p. 78. Some think the people have a liberty to askeshen questions publikely for their better satisfaction upon very urgent and weighty causes, though even this is doubted of by others, and all judge the ordinary practice of it not necessary; but if it be not meekly and wisely carried, to be inconvenient if not utterly unlawfull; and therefore such asking of quistions is seldom used in any Church among us, and in most Churches never.

(ddddd) Anatom. p. 26. In the matter of singing of Psalmes they differ not only from us, but are also at varience among them. selves, some thinking it unlawfull for any to sing but he who preacheth; and this bath been the late practice at Arnheim: others thinking it unlawfull for women to sing in the Congregation; hence some women at Rotterdam doe not sing; I heare also they think it unsit for any at all insuch times of the Churches trouble as this.

(cecce) Ibid.

(fffff) Vide Supra Chap.4. (SSI.)

(gggg) If the question bee of joyning in some few selected prayers read by an able and feithfull Minister out of the book, as of the one side we are tender of imputing sins to these that so joyne.

Vide infra (hhhbb.)

(hhhhh) To that part of the Directory which recommends the nse of the Lords Prayer they didenter no dissent: An Answer to the 32 Questions p. 53. By a Liturgy and sorme of prayer, wee suppose you meane not a sorme of private prayer, composed for the belp of the weaker: as for a sorme of prayer in generall, we conceive your meaning cannot be of that; for it is evident that many Preachers constantly use a set forme of prayer of their owne making before their Sermons, with whom the people resuse not to joyne, ibid. p. 59. Wee acknowledge the Lords Prayer, and other formes set downe in Scripture, may be lawfully used as payers, due cautions being observed. Cottons pouring out of the spirit, p. 10. Not that I would discourage any poore soule from praying on a Book, for I think as we may sing Psalmes on a Book, so we may in some cases pray on a Book.

(iiii) Vide supra (1). Also see the Petition of the Inhabitants of the Colony of the Sommer Islands p. 2. Our children die unbaptized, our selves are deprived of the Lords Suppersour daugh-

ters cannot be given in marriage .... . ....

flands for dipping in Baptism only necessary

(11111)

(11111) Cottons Catechism p. 4. What mauner of men bath God appointed to be received as members of bis Church? Infin. Such as doe willingly offer themselves, first to the Lord, and then to the Church, by confessing of their fins, &c.

(mmmmm) This wee beare is their ordinary practice as aubfull briffsans so tost Commercy, weder a Inchen

(nnnnn) Vide supra Chap. 4. (2). (R).

(00000) Vide supra ibid.

(ppp pp) This is the Apologists common profession.

(qqqqq) This also they profosse as a cleare consequent of the

former.

(refer) Cottons way p. 68. The Lords Supper we administer for the gesture to the people sitting, according as Christ administred it to his Disciples fitting Matth. 20. 26, who also made a symbolicall ale of it to teach the Church their majority over their Ministers in some cases, and their Indiciall authority, as Cosesser with him at the taft Indgement, Luk. 22.27. to 30.

(ffiff) For this the Apologists didplead as much and as sharply

as any.

(tttt) I have heard some of their chiefe men discourse pub-

ter them to yes!

likely enough to this purpole.

(wwwww) Cottons Catechilm p. 10. The body of the Church bath power from Christ to enquire, and heare, and affift in the judgement of all publike scandats.

" (XXXXX) Vide fupra Chap.4 (TT). Examples her hears no

(yyyyy) Vide fupra Chap. 6. (ct). 10 m calad like a carandi

(ZZZZZ) Answer to the 32 Quest. p. 61. If it appeare, they who differt from the major part, are factionfly or partially carried, the rest labour to convince them of their errour by the rule; if they yeeld the confent of all comfortably concurreth in the matter; if they fill continue obstitute, they are admonsfied, and so standing under consure, their vote is nullified.

( a a a a a a ) Thid. If the difference still continue, the sentence is fill demurred even till other Churches have beene consulted with; if the Church or the Elders should refuse the Testim my of other Churches according to God, they will deny them the right hand of

Fellowfhip &c.

(bbbbbb) Short flory p. 22. Then Mestris Hutchinson kept

open house for all commers, and fet up two Ledure dayes int be week : when they usually met at her house three or fourscore persons, the pretence was to repeat Sermons; but when that was done, be would comment upon the Doctrines, and interpret all passages at her plea-Gere: the did lay all that opposed ber, being neare all the Elders and most of the faithfull Christians in this Countrey, under a Covenant of works to advance her Master-piece of immediate Revelations . wherein (be had no tfailed of her aime, to the niter subversion both of Churches and civill State, if the Lord had not prevented it. Ibid. D. 24. What fay you so your weekly publike meetings? Answ. There were such meetings in use before I came; we began it with five on fix, and though it grew to more in future time, yet being tolerated at the first, I knew not why it might not continue. The Courts reply. There were private meetings indeed, and are still in many places, of Some few neighbours; we allow you to teach younger women privately. and upon occasion; but that gives no warrant for such fet meetings for that purpose, neither doe yee teach them that which the Apostle commands, to keep at home.

(ccccc) Apologet. Nar. p. 19. To the Magistrate we give as much and as we think, more than the principles of the Presbyterial

Government will suffer them to yeeld.

(ddddd) Williams paper, Prop.2. That the Saints are not to submit to the powers of the world or worldly powers, and that the powers and governments of the world have nothing to doe with them for civil misdemeanors; these Governours wust keep in their owne spheare, as Whales, not to govern Whales, but other sistes; Lious, not to govern Lious, but the beasts of the forrest; Eagles, not to governe Eagles, but the other soules of the ayre.

(eccce) Alr Williams related to me, that Mistris Hute chinson (with whom he was familiarly acquainted, and of whom he spake much good) after she had come to Red Island, and her his had been made Governour there, she persuaded him to lay downe his Office, upon the opinion which newly she had taken up of the unlaw-

fulue fe of Magistracy.

(ffffff) Bloody Tenet, p. 139, Williams sets down these words of Cottons modell, The proper meaner whereby the civil power may and should attain its end are only politicall, and principally these sive:

Eigh, the creeting and chablishing what forms of civil Government:

may feeme in wifedome most meet according to the generall rules of the Word and state of the people : upon these words Williams comments thus; from this grant I inferre, that the Soveraigne originall and foundation of civill power lies in the people, whom they must needs meane by the civill power distinct from the Government set up: and if so, that a people may erect and establish what forme of Government feemstothem most meet for their civill condition, it is evident that such Governments as are by them erected and established, have no more power, nor for no longer time, then the civill power or people consenting and agreeing shall betrust them with. This is cleare, not ouly in reason, but in the experience of all Common-weals where the people are not deprived of their naturall freedome by the power of Tyrants. How right this Commentary is, Mr Cottons own words will declare, set downe D. 140. In a free State no Magistrate bath power over the Bodies, Goods, Lands, Liberties of a free people, but by their free consent; and because free men are not free Lords of their owne estates, but are only stewards under God; therefore they may not give their free consents to any Magistrate to dispose upon their Bodies, Lands and Liberties at large as themselves please, but as God the Soveraigne Lord of all pleases; and because the Word is a perfect rule, as well of righteousnesse as of bolinesse, it will be therefore necessary that neither the people give consent, nor that the Magiftrate take power, but according to the lawes of the Word.

· (gggggg) Vide fupra Chap. s. E.

(hinhinh) Baltwicks Independency lecond part. Postscript p.65. It may evidently appeare, that all the projects of the Independents in getting prime places by Sea and Land, and in the Armies, and in the Townes, Cities, Forts, and Castles, and all other places, and in all Committees, is only for the advancement and fomenting of their Faction: and this I conceive to be the only cause of all the linsie-woolsie Committees through the Kingdom.

(iiiii) Williams Examination pag. 4. After my publike triall, one of the most eminent Magistrates stood up and spoke; Mr Williams, said be, holds forth that it is not lawfull to call a wicked

person to sweare, to pray, as being actions of Gods worship.

(kkkkk) Videsupra Chap. 3. T.T. WW. AAA.

(kkkkkk) Lieutenant Generall Cromwells Letter to the Parliament from Bristoll; As for being unsted in former commonly

called uniformity, every Christian for peace Sake would study and doe as farre as Conscience would permit; and from Brethren, in thing; of the minde we look for no compulsion but that of Light and Realon in other things God has put the sword into the Parliaments hands for the terrour of evill doers, and the praise of them that doe well; if any plead exemption from it, he knowes not the Goffell.

(111111) Vide supra Chap. 2. (HHHHHH), (11111)

(KKKKKK.)

(mmmmm 1) Vide supra ibid. (mmmmmm 2) Vide infra (mmmmmm 3.)

(mmmmmm 3) Cortons Modell of power in the Bloody Tenet p. 140. The Magistrate in making Lawes about civill and indifferent things in the Common-wealth; First, he bath no tower given him of God to make what Lawes he pleases, either in restraining from or constraining to the use of indifferent things; because that which is indifferent in its nature, may sometimes be inexpedient in its use, and consequently unlawfull: it is a prerogative proper to God so require obedience of the fons of men, because of his exuchority and Will. It is an evill speech in some, that in some things the will of the Law, not the reason of it, must be the rule of Conscience to walk by: and that Princes may forbid men to feek any other reason but their authority, yea when they command men frivola & dura: and therefore it is the duty of the Magistrate in all Lawes about indifferent shings, to shew the reasons, not only the will; to shew the expediency as well as the indifferenty of things of that nature; and becanfe the judgement of expedient and enexpedient things, is often difficult and diverse, it is meet that such Lawes should not proceed with-out due consideration of the vales of expediency set downe in the Word, which are these three; First, the rule of Plety, that they may make for the glory of God, I Cor. 10. 31. Secondly, the rule of charmy, bat no fandall some thereby to any weak Brother , y Cor. 8. 13. Thirdly the rale of Charity, that no man be forced to submit against his Conscience, Rom. 14.14, 2:

(nnnnnn 1) Vide fupra Chap. 2. (KKKKK.)

(nnnnnn 2) Cottons Modell in the Bloody Tener p. 140. The Magistrate bath power to publish and apply such troits Lawer in a State as either are exprest in the Word of God, in Moses Judicials; to wit, so farre as they are of generall and morall equity, and

Elic Inch

death print

principles

so binding all Nations in all ages; or else to be deducted by way of generall consequence and proportion from the Word of God.

(nnn nnn 3) Ibid. p. 118. A strange modell of a Church and Common wealth after the Mosaicall and Jewish patterne, framed by many able, learned and Godly hands, which wakens Moses from his unknown grave, and denies lesus yet to have seen the earth.

(000000) Plaine Dealing p. 23. The Ministers give their

votes in all elections of Mugistrates.

(pppppp) Ibid. p. 25. The Ministers advise in making of Lams, especially Ecclesiastick, and are present in Courts, and advise in some cases criminall, and in framing of fundamentall Lawes. Ibid. p. 27. A draught of a body of fundamentall Lawes, according to the Indiciall lawes of the Iewes, hath been contrived by the Ministers and Magistrates, and offered to the Generall Court to be established

and published to the people.

(qqqqqq) Cottons third viall p.8. In old time, if a man playd the falle Prophet, the Lord judged bim to death; and fo in the New Testament as in the Old, he condemnes all fuch to death; it is a Law Deut. 12. That false Prophets who did fundamentally pervert Religion, hould not live; if high Trenfon against Princes on earth justly be punished by death, verily this is as dishonourable to the Prince of all Princes; that whole 13 of Deut. is spent about the seducing of falle. Prophets, and he puts a threefold gradution; if he be a Prophet; Therfore never so seemingly boly by his place and gifts, he shall furely be put to death: if there benever formany that shall joyne, if a whole City shall joyne together in such a course, thou shalt rife against it and de-Stroy the City, and burne it with fire, and leave not a stone upon a Stone. Ibid. p. 12. The third reason is taken from the just desert of Soule-murther; there is none of all these Priests, or Iesuites, or Hereticks, but they warry and devoure the soules of Gods people; and this murther of souls is justly a capitall crime, as Moses said before: if they thrust thee from thy God, let not thine tye spare such kind of corrupters. Ibid. p. 16. Are not Moles merall Lawes of perpetuall equity, und therfore to be observed in all ages? Is not murcher of soules as damenable now as then? a wonder that fuch frivolous interpretations bould come in the hearts of men, to hinder the free passage of the Justice of God on such notorious offenders. Cottons third viall p. 8. on the 22 of Joshua, when the two Tribes and an half set up an Alcar

by lorden, although they thought not to bring in another object of worship, but another manner of worship; yet the other Tribes would
have cut them off if they had found another Altar for worship: be is
the same God, and his zeale is as deeply provoked against the like
kinde of vitiousnesse now as ever he was then, lbid p. 17. A soule that
sinneth of ignorance, may be pardoned; but if he still continue obstinate, were it a City or a Tribe, they shall not suffer such in a Countrey; but you will say that the Tares and wheat may grow together;
grant; but it is not said that briars and thornes should grow up with
them, Ibid p. 19. You see the first use is to justifie the equity of such
capitall punishments upon Priests and Issuites, and consequently on
such who bring in other Gods, or another way of worshipping the
true God then that wherein wee may enjoy fellowship with the true
God.

Cottons third viall, p. 19.20. For a second use, it may serve to reprove the carnall and sinfull foolish pity that is found in any estate that shall bee sparing to spill such blood of the Priosts and Issuites; the Lordoutheth this kinde of lenity and indulgency; cursed is he that doth the work of the Lord negligently; and cursed is he that keepeth back his sword from blood, when the Lord calls us to sheath the sword of Authority on such kinde of Delinquents; a State shall be separate from God for these tolerations.

(rrrrr) Vide supra Chap.6. (1).

(ffffff) Goodwins Theomachy; also Chap. 5. (G). (H). and Chap. 6. (kkkkkk), also Chap. 6. (bbbb), (hbh).

## CHAP. VII.

in it in past to got be for the courte, a bourfle le ried of and it and do-

It is unjust scrupulosity to require satisfaction of the true
grace of every Church-Member.

The Independents prime principles,

Having set down the Proceedings and Tenets of the Brownists and Independents, so farre as my slender reading of some of their writings, and observation of their wayes have brought to my memory at this time: Before I leave them, it will not bee unfit to examine the truth of their chiese principles whereby they have disturbed the Church, and will continue so to doe untill they

have

diffent

have changed their minde. For shortnesse, I will pitch but upon source grounds which the Independents have learned in the Brownists schoole: The first, concerning the members of a Congregation; The next three concerning their power. We will first consider whether the members of every particular Church bee obliged at their first admission to shew the whole Congregation convincing signs of their Regeneration and true grace. Secondly, whether the people of a Congregation have a power of voycing in every Ecclesiatical affaire. Thirdly, whether the power of the Congregation bee absolute and Independent? Fourthly, whether every man who hath a gift though not an office, hath power to preach

the itted one male after

and prophesie publikely.

The first question is of the greatest importance: The inde- Their Tener pendents would gladly diffemble their minde therein; to this day about the quathey have declined all solemn debate upon it, they speak as if lification of members, is they were either fully or very neare accorded with us, profeshing the great cause their utter dislike of the Brownists unreasonablenesse herein; oftheirse parabut I professe this hath alwayes seemed to me their capitall and ting from all fundamentall difference, the only cause of their separation from the Referus, and wherein if wee could either agree or accommodate, though they there would be a faire possibility of accord in all things else, at doe distemble least so farre as to be united in one and the same Church; but it. this difference is the great partition wall which folong as it stands, will force them to continue their intolerable practice of separating from all the Reformed Churches in the world, and that for fewer and more unjust causes then any who ever did carry the name of a Separatiff, to this day did pretend. This seemes to be the reason why both spollonises and Spanheim very excellent Divines, have begun their dispute with this question.

For the stating of the controversie, consider how it stands betwixt us and the Independents at this time. The Brownists for their separation were wont to alledge the impurity of our worship, the corruption of our Government, the open prophanesse of the most in our Congregations. By the mercy of God, the first is fully Resormed, at least so farre according to the minde of our Brethren, that they have entred no differenting vote to any one passage of the Directory for worship: The Government also is so farre cleared in the Assembly, that they have entred their

diffent from no part of it, except that alone which concerns the I arifdiction of Presbyteries and Synods; and their diffent herein. might and still may well be so carried as not to occasion any breach.

In this they goe beyond the Brownifts.

But the third is the great cause of division, wherein they much out-runne the Brownists; for they did never offer to separate upon this ground alone; and the matter whereupon herethey stumbled. was only open profanenesse and that incorrigible, either through want of power or want of care to remedy it. If the profanenesse was not open and visible, or if the Church had her full power to execute discipline, and according to her power made conscience really to censure scandalls: These things as I conceive, would have abundantly fatisfied the Brownists, and cured their separation.

The true flate ction of the admission.

But the Independents now loe draw them up much higher then of the question they were wont to stand; They teach them to stumble not only be necessary to at open profanenesse, but at the want of true grace; yea, at the separate from want of convincing signes of Regeneration: They teach them to a Church, require not only a power and care in the Church to cenfure fuch wherein wee profanenesse, but also a power in every member of the Church to get no fatisfa keep out all others with whom they are not satisfied in the truth true grace of of their grace; So the question is not as usually it is made, of the every Member quality of the members of the Church, but of the necessity to sepaat their first rate from that Church wherein we are not fatisfied by convincing figns of the true faith and grace of every member at their first admission. Wee grant it is earnestly to be wished, and all lawfull meanes would diligently beeufed both by Pastors and people, to have all the members of a Church most holy and gratious, and what ever lawfull overture our Brethren can invent for this end, we with all our heart will embrace it, or else be content to beare much blame; We grant also, that it is the duty of Church-Govenours to keep off every icandalous person from profaning to their own damnation the holy thingsof the Lord; and that it is the duty of thele Governours, not only to suspend from the holy Table all scandalous persons, but farther to cast all such out of the Church without respect of persons in the case of obstinacy, when by no meanes they can bee brought to fatisfactory repencance; we grant also, that Church-Governours deficient in these duties, ought themselves to be disciplined by the rod of Church-Centures; these things were never controverted. But the questidillene

onis, whether because of the admission of some to Church-membership who have not given satisfaction to every member of the Church in the point of their reall Regeneration, a Church may lawfully be separated from, as vitiously constitute, for that essentiall desection its very matter?

Our Brethrens constant and resolute practice albeit guilded over with many faire words, maketh this to be the cleare state of the

question, against which I reason thus:

First, What to Moses and the Prophets was not a sufficient cause For the Negaof separation from the Churches of their time, is not a fufficient tive, we reason cause for us to separate from the Churches in our times. But first from the want of satisfaction by convincing signes of the true grace of ses the Promany members of the Church, was not a sufficient cause for Mo-phets, who did fer and the Prophet to separate in their times. Ergo: The mi- never offer to nor is cleare and uncontroverted; for Moses and the Prophet were separate for afo farre from separating from the Churches of their dayes for want my fich reason. of assurance of the true grace of every person in these Churches that they remained still to their dying day in the bosome of these Churches, communicating with them in the Word, Brayer, Sacraments and Sacrifices, though they were affured of the evident wickednesse of the most of their fellow-members. Moses knew the Body of Israel to be a crooked and perverse generation: Israel tells the Temes that they were another Sodom: Ieromy sheweth that Ifrael in his dayes was uncircumcifed in heart, no better then Moab, Ammon, or Edom; Micah, that the godly in his time were very rare as the fummer fruits, as the grapes after the Vintage; of this truth all the Prophets are full; yet for all this, none of the Prophets did ever think of a separation.

All the difficulty then is in the major, which thus we prove: The The causes of Church in the dayes of Moss and the Prophets, was one and the a just separation same with the Church of our dayes: The House of God, the body on were smaller under the of Christ, the Elect and redeemed people, the holy Nation, the Law, nor unpeculiar treasure and spouse of the Lamb: The difference of the true der the Gos-Church in any age is at most but in accidentall circumstances, and pellont in any essentials: so what ever morall evill doth defile the Church now, and is a just cause of ejection or separation, that must be so at all times, especially, under the old Testament, where all the Ceremoniall differences that are alledged betwixt the

h Church

Church then and now, make for the strengthning of the Argument; for then the causes of separation were stricter and smaller; a little Ceremoniall pollution would then have kept out of the fanctuary; much more a morall uncleannesse would have made the facrifice abominable. If therefore at that time the matter in hand was no cause of separating from the Church. much leffe can it be fo-now, when God hath given a greater liberty to the Church in her majority, and when Christians are not so eafily infected by their neighbours finnes as of old in the dayes of the Churches infancy they were; Idolatry, falle dostrine, open profanenesse, were then most abominable, and more terribly puni-Thed then now, by the totall destruction of whole Cities and Coun. tries wherein they were entertained; also the duty of mutuall inspection and admonition, the contempt whereof is made the grand cause of separation, was most clearely enjoyned in the Old Teltament.

The weakneffe

What here is replyed, that all separation from the Iewish of their Reply. Church was simply impossible, because then there was no other Church in the whole earth to goe to: We answer, that the Replyers themselves will say that a separation must be where there is just cause, and where a person cannot abide without pollution and fin although there be no other Church for him to go to; for they make it better for men to live alone separate from all, then to abide in any Church where they cannot live without the participation of their neighbours firmes. We answer further, That it was easie for the godly under the Law to have joyned together in the fervice of God and to have excluded the wicked thence; and whereas it is said that this could not be done; because the Censure of Excommunication was not then in being; We answer, the Gospel makes it eleare; That casting out of the Synagogue which was reall Excommunication, was frequent in the Old-Testament; as Our fecond !. also the keeping off from the service with a great deale of circumspection all who were unfit by any legall pollution, much more by of Christ and any known morall uncleannelle; Kings themselves when polluted

scalon is from the example his Apaftles, were removed from the Altar and put out of the Sanctuary. not bib crw separate for any fuch eausce.

The castesof

a jo leparaci?

Again, I reason thus; That which moved not Christ and his Apostles to separate from the Church of their time, is no cause to us of separation; but, want of satisfaction by convincing signs of the true grace of every member of the Church, was to them no cause of separation from the Churches of their times. Ergo.

The major is cleare, except we defire a better pattern for our practices then Christ and his Apostles; what ever carrieth us beyond their line, must be high presumption and deep hypocrifie.

The minor is cleare, by many Scriptures; the Scribes and Pharifees were a generation of vipers; Ierusalem worse then Sodom and Gomorrah; Corafin and Bethfaida was worse then Tyrus and Siden, and to be cast lower in Hell then these: yet the Lord did not give over to preach, to pray, to goe to the Temple with them. Indus when a declared Traytor, did not scarre him, nor any of his company from the Sacrament. After he went from the Table, when his wickednesse was revealed that a Devill was in him; yet none of the Apostles offered to cast themselves out of the body because this wicked member was not cut off. Many members of the Apostolick Churches were so farre from convincing signes of true grace, that the works of the flesh were most evident in their life. In the Corinthians, fundamentall errours, open Idolatry, grievous scandals, bitter contentions, profanation of the Lords Table. In the Galatians, such errours as destroyed grace, and made Christ of none effect. In the Church of Ephesus, of Luodicea, and the other golden Candlesticks, divers members were so evidently faulty, that the Candlestick is threatned to be removed; yet from none of these Churches did any of the Apostles ever separate, nor gave they the least warrant to any of their Disciples to make a separation from any of them. ed system at deless

Athird Argument. The want of that which never was to bee The third reafound in any Church, is no just cause of separation: But satisfa- son; it is in. dion by convincing Arguments of the true grace of every member, was never to be found in any Church.

The major is unquestionable; for what is not, cannot have any of any visible

operation; non entis nulla funt accidentia.

The minor is demonstrable, from the nature of a visible Church; ever was or it is such a body whose members are never all gracious, if we be-shall be in the lieve Scripture; It is not like the Church invisible, the Church of the Elect. It is an heterogeneous body, the parts of it are very dissimilar, some chasse, some corne, some wheat, some tares; a net of sishes good and bad; a house wherein are vessels of honour

fon; it is impossible to find
true grace in
every member
of any visible
Church that
ever was or
shall be in the

The fourth,

and dishonour, a fold of sheep and goars, a tree of green and withered branches, a table of guetts, fome with, some without a wedding garment; in a word, every visible Church is a society wherein many are called, few chosen; except therefore we will alter the nature of all visible Churches whereof Scripture speaks, we must grant that in every Church there are some members which have no true grace : and if to, how can they give convincing and fatisfactory fignes of that which is not to be found? Hypocrites may make a shew without, of that which is not within; but shall wee lay an obligation upon every hypocriticall member of a Church to be so eminently skilfull in the art of counterfeiting as to produce in the midft of his gracelesnesse, so clear, so evident and fatisfactory fignes of his true grace, as may convince the hearts of every one of the Church that the thing is within the mans breaft which certainly is not there?

The fourth Argument, The want of that which cannot reasonably be supposed of every member of a Congregation, is no just on in the true cause of separation from any Church. But satisfaction, &c. Ergo.

The major is cleare; for if the want of fuch fatisfaction be a just grace of all to be admitted, is canse of separation from the Church; Then the presence of such a satisfaction is very requisite to be in every member, as a necessary builded on

foure errours, meane to keep it in union with that Church,

first that the power of Fc.. The minor, that such a facisfaction may not justly be supposed elefiaflick Iu- in every member of a Congregation; for this would import these risdiction is in source things, all which are unreasonable. First, that every memthe hand of e- ber of a Congregation is to have power to try all its fellow-memvery one of the bers, to let them in or hold them out, according as in this triall people. he is facisfied: This is a large limb of the Brownistick Anarchy, putting the key of Authority and Inrifdiction into the hand of every Church-member; it all the Independents will defend this,

let them fpeak it out plainly,

Secondly, it requires a great deale of more ability in every Secondly, that one man may member of every Church, then can be found in any mortall man: meraine so the for not to speak of the impossibility of a grounded and certaine certain know- perswession of true grace in the heart of an Hypocrite, who hath no ledge of the grace or all home grace in the heart of an Hypocrite, who hath no the grace is grace at all: how is it possible to attaine unto any grounded certhe heart of sainty of true grace in the heart of any other man? for the hid man of the heart, and the new name, are not certainly known to any but to such as have them. The grounds of a mans own cerrain perswasion, the act of his faith either direct or reflex the witnesse of his conscience, or the seale of the spirit, cannot go without his own breast : all the demonstrations which can be made to another, are so oft found false, that in understanding men they can breed at most but a fallible opinion, or a charitable hope, which is farre from any certainty either of sense or science, much more of faith or immediate revelation.

Thirdly, it lyeth a burthen unsupportable to the strongest, Thirdly, that upon the conscience of every weak one; they must ever be in per. It is a duty of plexity and doubt what to doe, whether to Hay in the Church, or every member under the paine of fin to separate from it till they have accurately seek and finde examined, and after all needfull tryall attained to a full latisfaction fatisfaction in and assurance of minde of the regeneration of every member, the true grace were they never so many of that Church whereunto he belongeth : of all his fel-The burthen of fuch a task might break the back of the strongest low-members.

Pastor, much more of a filly Lamb.

Fourthly, this presuppoteth that all Congregations must of new Fourthly, that be gathered, and all their members admitted of new, which none all the Reformay grant who minds not for the Independents pleasure at once to med Churches dissolve all the Reformed Churches, and to avow that every person must once bee though born in the true Church, within the Covenant of grace dissolved and fea'ed in Baptifin with the feale of God, religiously educated in that they may the feare and knowledge of God, is notwithstanding without the bee reformed Church, and no member of the body of Christ, fill he be admitted according to to the Lords Supper. Ordinarily in all Christendome persons are the new mould a anall members of the Church wherein they were born of faith deuts. full parents, baptiled and Christianly educated, before they be admitted to the holy Table. The case and question of admitting members by a Congregation after all are convinced of the true grace of him who craveth membership among them, is but a new, sall, unjust cale of the Independents, which will inferre the gathering of new Churches, the diffolition of all our old ones, and lay a high royall freet for Anabaptism, excluding all our baptised children from Church-membership till they give personall satisfaction ment. Their of their true grace, and enter into a formall expresse Covenant.

I adde but one other reason; No reall absurdity doth follow upon lowed with any divine truth; but divers reall abfurdities follow necessarily upon divers ablur-

Tener is fol-

the ground of Separation in hand. Ergo, the ground of Separation

in hand is no divine truth, but an evill errour.

The major no man controverts; for every true consequent is a Areame that flowes out of the antecedent as its fountaine; as the fountain is bitter or sweet, so are the streams; from a true antecedent a false consequent by no force can be extorted; if the consequent be rotten, it is a sure sign the antecedent is not found.

As firft,it is noparate from all Churchesthat are this day in thefe of the Independents.

Secondly, it

was necessary

to leparate

have been,

The abfurd confequents I name for the proofe of the minor, are, ceffary to fe- First, That then it shall be necessary to separate from all the Churches that are this day in the world, except alone from these of the Independent way; for noother Churchdoth so much as intend or the world, ex. affay to give affurance to every one of their members of the true cept it be from grace of all the rest; but on the contrary they teach such an endeayour to be both impossible and unreasonable. The absurdity of the consequent is so cleare, that I pursue it no farther then to this Dilemma; If it be necessary to separate from all the Churches of the world but the Independents; Then, all other Churches but theirs are false, or else it is lawfull to separate from Churches that are true; but, neither of these will sound well in a Protestant eare.

The second absurd consequent, That then it was necessary to separate from all other Churches that have been in any former time; from all Chu: for not one of them ever, no not the greatest Schismaticks, the ches that ever Novatians, the Donatists themselves, did ever minde that every one of their members should so narrowly examine all their fellows, as to come to a certain persivation of their reall regeneration.

Thirdly, there can be no reft for any till they turn Seeall focieties that are called Churches,

The third consequent, That then to the worlds end no Church anywhere can have any folid foundation; for this principle is a mountain of quick-filver that rests not till all the Churches builkers, and leave ded upon it be quite overthrown. The conviction of every members conscience of the true faith and grace of all their fellow-members, is so sandy a foundation, that nothing builded upon it can stand. What else hath broken in halfes, and quarters, and demiquarters these separate Societies? What made them of Amsterdam first break off from England, then from Holland, and all the Reformed, then among themselves once and the second time? What made Smith at Leyden, after he had fallen off from England, next to leave the Brownists, and after the Anabaptists, till at last he broke off from all Christians to the Arrian herefie? What else doth doth drive many of Old and of New-England, when they have run about the whole circle of the Sects, at last to break out into the newest way of the Seekers, and once for all to leap out of all Churches, betaking themselves to their devotions apart : here indeed it is, and no where elfe, where they come to a possibility of satisfaction of the inward estate of these in their way, that is of themselves alone. This is the reward of presumptuous errour; it cannot rest when it hath led the seduced soule about the whole round of the fancies of the time, till at last it throw it out of all that is called or so much as pretended to be a Church.

The reasons alledged for the opposite Tenet, may be seen in the cottons reasons Brownists Apology, also in Robinsons Iustification, in Cans necessity to the contrary of Separation, in Barrows Discovery; but for shortnesse we will answered. only confider what is brought by Mr Cotton in his Way of the Churches; for there, the best of the Brownists arguments are brought in the greatest lustre and strength which Mr Cotton thought meet to put upon them. Also what there is brought by Mr Cotton, is acknowledged by our Brethren as their judgement, without the hæsitation of any marginall afterisk, which when they dissent or doubt, they professe to affix to some other passages of that book.

The best form I can set on his first argument, is this; If every His first reason member of each Church is not only in profession, but in sincerity and truth to be a Saint and faithfull; then the Officers and body of each Church must take tryall, and be satisfied of the true faith and fanctification of every person before they receive him into the Church; but, every member of each Church is not only in profession, but in sincerity and truth to be a Saint and faithfull; Ergo, the Officers and body of each Church must take tryall, and be satisfied of the true faith and sandification of every person before they receive him into the Church. All the proofe is bestowed upon the minor from these Scriptures which make all the members of the Church to bee Saints by calling, and faithfull Brethren: the Church it selfe to bee the body of Christ, the Temple of the holy Ghost, the Spouse of Christ, the sons and daughters and children of God.

We answer that no part of this argument is found. The major, of it are vitiminor, and conclusion are vitious. First, the conclusion commeth ois, the connot neare the question; for were it granted, it concludes no more nor the questi-

All the parts but on

but a duty of the Church-officers and members to try and be fatiffied about the flate of these who are to bee received into the Church, but it hath no word of an other duty which is the point in question : It speak nothing of a necessity to separate from a Church upon the neglect of the former duty; this alone is the flate of the present controversie, which neither is expressed nor by any consequence doth follow from any thing that is expressed in this conclusion: for suppose it were a duty laid by God upon every Church-Officer and member, to enquire accurately after the Faith and Sanctification of all to be received among them, and to expect fatisfaction in their tryall; yet I hope that every neglect of duty in the Church-Officers, much leffe in every Churchmember, and least of all the want of successe of a duty truly performed, will not be found a just and necessary cause for every one to separate from a Church; if all this bee not expresly concluded, this arrow misseth the marke.

It stands upon fes the nullity of all the Reches,

Secondly, That which is expressed in the conclusion, pitcheth ona chief ground ly upon one particular case, which the Reformed Churches neither of Anabaptism, do nor may acknowledge; for it speaks only of admission of memand presuppo- bers upon their confession of fins. This fits well the practice of the Brownists, who suppose a necessity to dissolve the Reformed formed Chur. Churches that now are as vitionly constituted from their first beginning. They may feeme to have reason in their gathering of new Churches, to put their members to tryall before admission; but the Reformed Churches who take themselves to be so farre true, that they need no diffolution or new erection, are not concerned in this case of admission; for their members were bome in the Church, and had the Covenant sealed to them in Baptisme; what cryall they take of their children when they admit them to the Lords Table, is no wayes for their admission to be members; for this practice is a maine pillar of Anabaptisme; and our brethrens engagement therein, is the ground of all their sympathy and fymboliting with that Sect : So then the conclusion commeth short of the question, and toucheth not the Reformed Churches, but is builded on the pillars of rigid Separation and Anabaptisme, taking that for granted which no Reformed Church may admit, but upon hardrennes; no milder then the nullity and diffolution of all their Churches: that out of their rubbish, a new building may bee erected after the Separatifis patterne.

The major also is vitious; for suppose the antecedent of it were The major is true, yet there is no force therein to inferre the consequent; be it many wayes so, that every Church member ought to be so holy as you will; vitious. yer, can this inferre the peoples power to try that holinesse which is the one halfe of the confequent? Such a power in the people would make every one of them a Church-Governour which none of the Reformed Churches, nor the halfe of the Separatifts themselves will admit; and they who doe plead for it, set it upon other pillars but no man I know deduceth it from anything in the anrecedent now in hand.

For the rest of the consequent, the Officers satisfaction in the true and fincere grace of the members at their first admission, if it have any truth, yet it commeth too short of reason, and runnes also farre beyond the most rigid Separatists. If a cryall must be made of Church-members, why at their first admission alone and never after? Is it not an ordinary case in all Churches, and as much among the Brownists and Independents as any other, that many who at first have been taken for truly regenerate, have thereafter fallen to fuch errours in judgement and fuch practices in life, as have given just ground to conclude the irregeneration of some, and to doubt the regeneration of others? Now, if the uncertainty of regeneration, be a just cause to hold a man out of all Churches, is it not as just a cause to cast a man out of a Church, when by doctrine or life, this uncertainty appears, which at first was covered? yet none of our Brethren affirm that the uncertainty of regeneration, nor the certainty of irregeneration is a just ground to cast any man out of the Church who once is come in. The consequent also runs wide of the rigid Separatists; for the holinesse they require, is expresly externall, which may stand with the internall wickednesse of hypocrites: but the consequent speaks of inward fincerity contradiftinguished from all outward professions.

The Minor is the part of the Argument which they labour to But the minor fortifie, knowing the greatest weight to lie upon it: We do deny is the most It as a very dangerous errour; every member of a visible Church faulty part of as not in truth, and forcerity a Believer and Saint: This is against the Argument, Scripture and all experience in every visible Church ; all who are called are not chosen. In the field of God there are tares among

che minor,

.hrotel bell

arraint.

et manner of the

the wheat, in his fold goars among it the theep, in his ner bad fifthes among the good, in his house vessels for dishonour not for honour only. In the best Churches of the Scripture, we have too many bad members, Indas, Andnias and Saphira, Simon Mages, Hymeneus and Philerus, Demarand the like; They dare not deny but fome gracelesse hypocrites are in their best Congregations; and if they should deny it, the frequent out-breaking of their enormities to the eyes of the world would extort their confession.

Theproofes of the minor are answered.

The first.

The proofes they bring, come not up to the Quellion; that in the first of the Corinthians, first and second, fanctified in Christ, and called to bee Saints; if yee understand it of an outward calling alone, it is not pertinent; if of an inward efficacious call, it is true not of every member, but of lome onely, and is attributed to the whole Church of Corinth indefinitely, because of these some, who truly were elected, justified, and fanctified; but that this was not true of all and every one of that Church, is cleare by the Apostles complaint of many among them; of some for Incest, of others for injurious defrauding of their neighbours, of fome for carnall Schismes, of others for prophane drunkennesse. at the Lords Table it felfe, of others for fundamentall errours.

The fecond.

The first of the Galiz. v. hath nothing founding toward the prefent question; but the fourth verse is brought by the Brownist sto. fomething neare it; that Christ had dyed for the Galarians finnes. and separated them from this present evil world; if this import any true grace, yet it may not bee applyed to every member of that Church; for in the words following, the Apeftle beareth witnesse that fundry of them were removed to another Gospel; that they were foolish and bewitched to rebell against the truth.

The third and the minor.

B is the minor

The relation of the Church to the persons of the Trinity, that main proof of it is the body and Spoute of Christ, the Temple of the holy Shoft, the formes and daughters of the Father, must be underflood as many fuch priviledges, of the universall and invinble Church; or when any of them are to be applyed to a particular vifible Church, they must be understood of that Church not according to every one, but only the living and gracious members thereof. That such priviledges of the Catholicke invisible Churchwhen they are applyed to a particular visible Congregation, are tobe understood according to this distinction of members, Rebinfon,

him-

himselfe while yet in his rigid separation, grants it expressly.

The places thus expounded, prove not the point; for grant to every Congregation to high priviledges as you will, yet if they must be verified of that Congregation only according to some members and not according to all; if they be to be understood only of the Elect in that Congregation who have the fanctifying Spirit of Christ, not of many others who are dead in nature, and yet are fuch members who have right from God according to our Brethrens own Tenet, to perform Church acts, fuch as are the preaching of the Gospel, the celebration of the Sacraments, the admission of members the execution of centures, with such authority from Chriff, as makes all these acts truly valid for the comfort and alvation of the Elect; they prove not the true grace of every perfon whom we must acknowledge to be a true member of a Church.

If you will extend these places to every fingular member of This driveth particular visible Churches, as indeed the Argument if it have to universall! any strength, doth import, the absurdity will be great; for so it grace and awill carry to the Pelagianisms of Arminius in the extent of the postacy of true grace of God beyond the filest, to all the members of a visible the Saints. Church; also to the totall and finall Apollacy of many who are the Temples of the holy Ghoft, the members of Christ, the faithfull and fanctified children of God: For the Argument maketh every member of any visible Church to be fuch, & daily experience proves that many members of every visible Church are castawayes.

Yea, the Argument drives further then any of the Arminians Yea, to Socialwill follow; for however, they extend the true and faving grace anime and furof God beyond the Elect members of a Church, yet none ther. of them ever faid that this fanctifying and faving grace must be in every person before they can bee admitted members of any Church; For this is that große errour which the Independents have learned not so much from Arminius as Socious to put all men unconverted without the Church that in this condition they may be converted by the preaching of private men, and if by Paftors, yet by their Preaching, not as Pattors, but as private men dealing with these who are none of their Flock, but without the Church.

Neither doe the Socialist, fo farre as I know, extend their Tenet thus farre, as to require all before they be members of the Church, to be truly regenerate, as if the only inflrament of regeneration

generation and conversion, were the preaching of private men without the Church: and the preaching of Pastors within the Church did ferve only for the continuing of the fence of justification and the encreate of fanctification, as being performed of purpole only unto these persons who at their first entrance into the Church while yer they were without and but comming in have demonstrate the certainty of their enjoying these graces.

His fecond Argument.

of The fecond Argument. God receives none to be members of the visible Church but those who shall be taved but the Stewards of Gods house may receive none but whom God doth receive: Ergo, the Stewards of Gods house may receive none to bee members of a visible Church but those who shall be saved

The Conclufion is faulty.

his drivere

וס נון וואו

Answer. The Conclusion is subject to the most of the faults observed upon the conclusion of the former Argument, which I doe not repeat; only consider that this conclusion beareth exprefly that mone may be members of a visible Church but these who shall be saved, and so who are truly Elect . We would ערשמם משום מו not be deceived with their diffinctions of inward and outward hoshe banks. linefle, offeeming and reall grace, of charitable and veritable diffeerning; for this and the other Argument inferresflatly that no other must be received as members in a winble Church but such as first are tryed and found to be really; boly; and who finall be faved as box

falle.

Its proofe is unfufficient.

The minor is We Answer therefore to the Minor, That it is evidently false for the Reasons which we brought upon the Minor of the former Argument. The place of the Alls brought for the proofe of it is detorted a sechias were to be saved were added to the Church; is this indefinite proposition to be understood universally, that all who were to be faved were added to the Church? the former Argument maketh this no necessary truth; for if men must be justified, fanctified, and put in the way of salvation before they be added to the Church, then though they were never added to the Church shey may well bee faved in bananan

They would doe well here to remember their own ordinary practice contrary to that which here they professe to be the way of God. Why doe they not adde to their Church all that are to be faved? why exclude they many whom they grant to be truly gracious and Elect, upon shis ground alone that they cannot approve of their Independency or Covenant?

The gueil

wit out the

W.CC 1112 925

Siper Supria

mir-applied.

Or suppose the proposition to be universall; yet, must it be reciprocall and convertible? Be it fo, that all who were to be faved were added to the Church : yet must all who are added to the Church be faved? This is an evident untruth, Will they that all the members of their Church must be saved? or doethey think that all the persons of their Churches who shall not be saved, were rever true members of their visible Church? Indas was made a member of the Apostolick society by Christ, and many men were brought into the vifible Church by the Prophets and Apostles who shall not be faved. Shall damnation and want of true grace east them all out of the true Church, and take from them their power and right, to do the actions of a Church-member?

The third Argument. If it be put in any forme, will readily fall His third Arunder the exceptions of the first; but fince the Author puts no gumen. forme upon it, I shall only consider its matter. It consists of the misapplication of three Scriptures, first of Peters Confession, Peters Con-Marib, & they alledge that such a profession of Faith as the Father fession much

reveales to particular persons, is the ground of a visible Church, mis applied. and so who ever is a member of that Church, must both professe

Faith and have the Spirit to indite that profession.

Answer, This is a strange Argument. For first, we may not admir that the Church founded upon the Rock is every particular vifible Church: The priviledges of the Catholike and visible Church, which the Iesuites by all their wrestlings have never been able to extort from us for their Idoll of Rome, shall we throw them away upon every Independent Congregation? how unstable Rocks these Congregations are, and how early by small tentations shaken in

Secondly, the Rock whereupon the Church is builded is Christ, whom Peter did confesse; we may not make any mans protession, were it never so cleere and never so zealous, the foundation of the Church in such a fashion, that the ignorance or hypocrisie of any

man may remove the foundation of any Church.

Profesor

Thirdly, shall no man be a member of a Church, till the holy Ghost distate unto him such a confession of Faith as he did unto Peter? if none but the Elect and those who are filled with the holy Ghost, may be members of Churches, the Anabaptists have won the field. However, what here is alledged, is not true of Peter himselfe

are pendelpall

dem ailtraic

Back By

himselse who long before that consession was a member of the Church.

The guest without the wedding garment more mif-applied.

The second place mis-applied, is the reproofe of the guest for his comming to the Lords Feath without the wedding-garment: whereupon is inferred the duty of the Church to hold out all who want the wedding-garment of true grace. Answ. This conclufion is not only befide, but against the Text, vers. q. to the fervants are commanded to invite as many as they could finde both good and bad; they had no commission to hold out any for want of the wedding-garment, for that garment was within upon the foule unperceptible by any but his eye who searches the heart and the reynes. The Apostles in their search went not beyond a blameleffe profession; and experience may teach our Brethren, that themselves are able to reach no farther, finding after all their triall fo many in their pureft Congregations whom time declares to want that garment.

The parable of the Fares is thrown against ats principall Scope.

The thirdplace mis-applyed, is the parable of the Tares, as if the Tares came into the Church by the fleepinefle of the fervants. Anfiv. This also is a bold addition to Scripmre : it is not said. while the fervants fleeped, but while men fleeped, noting no negligence in men who did fleep when it was feafonable and necellary for them to fleep; but only the fecret and dark time of the night, or the fecret, dark, and imperceptible way of Satan his working in hypocrites, and corrupting the Church. However, this part of the parable is no wayes argumentative; for Christ in his full application toucheth not at all upon this circumstance; but the maine scope of the parable declareth to us the nature of the visible Church upon earth, contrary to the argument in hand, That Christ doth not intend to have upon earth any Church wherein the Tares shall not be mixed with the wheat; for if he did not His fourth ar- finde in his wisedome the expediency of this administration, hee gament, that could in his power easily alter or prevent it.

all who cannot demonstrate the truth of their regeneration, deny the pow r of gedlineff., is not truc.

Their fourth argument is drawn from the second to Timothy, 3. 5. who have a form of Godlinesse, but deny the power of it, from such we must turne away. Ergo, who are not found to have positive and fatisfactory fignes of regeneration, ought not to be admitted members of any Church. Anfiv. The confequent is naught; for the strength of it will lie in this proposition, Every profellor professor who bringeth not demonstrative fignes of his regeneration and true grace, is a man who hath the forme of godlineffe and denyeth the power thereof. How false this is, both the Text and our Brethrens practice will evidence. The Text puts it out of doubt, that the men whom the Apostle calls the denyers of the power of godlinesse, are persons openly scandalous and flagitions, as the veries both before and after doe demonstrate; even fuch whom the Apostle describes, Tis. 1. aborninable, disobedient, and to every good work reprobate. Now it is cleare that many professors who are not able to bring out any convincing signes of their regeneration, are notwithstanding free from all scanda !; and however many hypocrites can goe beyond them in making faire and fatisfactory shewes to men : yet fundry of them may be the elect children of God, and really most gracious in his eyes, how unable or unwilling foever they be to make this much appeare to the world.

Secondly, the men whom the Apostle speaks of, are to be cast out of the Church after their admission; but our Brethren will not cast out all of whose regeneration they are not convinced, after once they are admirted; for if fo, Excommunication in every

Church would become soo frequent; normal salt to requestions

Their fifth argument is this; No hypocrite, none who at last His fifth, that will leave their first Love are to be admitted in the Church; for no hypocrite is all such will ruine the Church, and procure the removing of the to be admitted Candleftick : but all that cannot prove their regeneration con- Church, is a vincingly, are such. Answ. This is a bold and rath argument, very rath arlaying a necessity to exclude all hypocrites from the Church, and gument. all fuch as may fall away from any degree of their first love. We answer then that the minor is very false; for many gracious perions farre from hypogrific and free from all decay of their first love, may be unable to fatisfie themselves or others in the certaine truth of their regeneration. But the major is more falle, against the Practice of Christ and the Apottles, who did alwayes receive divers hypocrites; and our Brethren dare not deny that they do to also; for their Churches confift not all of reall Saints. However the very Text alledged proveth our Tener pfor Ephelus to Christ, there is a most true Church, notwithstanding their fall from their first Love, and his threatning of them with the zemovall of their Candleflick if they did not repent. Unto

the roughness: of the flones of Solomons Temple, is a

His fixth from - Unto this fifth they subjoyne as appendices, two other arguments taken from the ancient types under the Law. The first The Bones in Solomons Temple were not laid rough in the building; Ergo men irregenerate must not bee admitted members of a wanton reason Christian Church. Answ. This is a wanton argument; though the Temple might be a type of every Congregation: and the stones of Temple, of the members of a particular visible Church; yet that the roughnesse of the stones should be a type of irregeneration. and above all, that the place of hewing these stones should be a type, and that argumentative, to inferre that the place of our vocation, regeneration, justification and fanctification must be without the Church; and that it is necessary we be like a stone perfeetly hewen before wee be laid in the Church building : this is a kinde of Ratiocination which folid divinity will not admit.

The other typicall argument is this; The porters excluded uncleane persons from the Temple; therefore, the Officers ought to ters exclusion keep the irregenerate from the Church. Anfar. There is no argumenting from fymbolick types, except where the spirit of God

in Scripture applies a type to fuch a fignification and use.

Where did our Brethren learne to make the porters of the Temple types of the Church-officers: Their people will not bee consent to be cheated of the Keyes by fuch fymbolizing. If they will make the Temple a type, not only of Christs body and the Church universall, but of every Congregation; yet by what Scripture will they make legall uncleannesse typisie the estate of irregemeration? And above all, how will they make the exclusion from adaming the Temple for legall uncleaneffe, a type of rejection from Churchmembership for irregeneration one more years list your as cloud its

Nothing more common then legall cleaneffe in a person irregeperate, and legall uncleanoffe in a person regenerate. Legall uncleaneffe did never hinder any from Church-membership under she old Testament albeit for a time it might impede their fellow-Thip in some services; but irregeneration did never hinder communion in any fervice. It is a question whether very scandalous ofins did keep men ceremonially clean from the Temple and Sacrifices; but out of all doube irregeneration alone was never a bar sokemany from the most boly and most folemn services, whether of the Tabernacle or Temples de la painte and sid bas avoid find

enalthellick it they did not repent.

His Seventh, from the porof uncleane persons from the Temple, hath no Arength.

His fidit that

a le momon s

2 ei douid

Mark Sales

onali

There are two other arguments couched in the conclusion of His eigth, that the debate. First, from the 3 of Matth. John the Baptist excluded John the Bapthe Scribes and Pharifees and the profane people from his Baptifin; tift excluded the Pharifees Ergo, the officers and body of the people should not admit irrege- and people nerate people to be members of the Church. Anf. The consequence from his Bapis not good from Iohnthe Baptist to all the officers and body of the tilm, is exprespeople, nor from Baptism or any Sacrament to Church-member-ly against the thip, nor from the Scribes, Pharifees and profane people, to every irregenerate person: what loomesse is in such reasoning? But the worlt is that the antecedent is clearly against the places of Scripture alledged. Iohn the Baptist did not exclude either the Scribes or the Pharifees or the common people from his baptism, but received all that came, both the Scribes and Pharifees, and Ierusalem, and all Iudea, and all the region about Iordan, requiring no other condision for their admission to his Sacrament then the confession of finne and promifing of new obedience, acts very feafable to irregenerate people.

His last argument is from Acts 8. Philip admitted none to his His ninth, that baptism but upon profession of Faith. Ergo, none should be admit - Ptilip required ted members of a Church without an evidence of their regenerati- the Eunuchs on. For shortnesse I mark but one fault in the consequence, yet a fore baptisme, very groffe one, That profession of faith is made a certain argument infers not the of true grace and fanctification. Will any of our Brethren be con- conclusion. tent to admit their members upon so slender tearms as Philip or any of the Apostles did require of their new converts? Will the profession that Iesus is the Christ, or such a confession of faith as Simon Magus and all the people of Samaria men and women, after a little labour of Philip among them, could make, be an evident

and convincing figne of regeneration?

Thus we have considered all Mr Cottons arguments : let any man All his nine or according to his conscience, pronounce what strength he findes in twelve reasons any of them; whether or not in them all together there be such be too weak to firmnesse as to sustaine the unspeakable weight that is in the con-beare up the clusion builded upon them; I mean a necessity of separation from weight of his all the Reformed Churches except these of the Independent way: I most heavy may adde, from them also and all else that ever have been in the conclusion. world from the begining to this houre; for in none of them these hard conditions of satisfactory evidences of regeneration before persons can be admitted members, were ever so much as required;

and among the Independents where these conditions have been required, they were never found, nor possibly can be found as they doe require them.

### CHAP. VIII.

Concerning the right of Prophesying.

The state of the question.

He second question I propounded, concerneth the dogmatick power, so to call it, of their Church-members. They teach that the power of prophese or publike preaching both within and without the Congregation; belongeth to every man in their Church who hath ability to speak in publike to edification. The Reformed Churches give this power only to Pastors and Dosors who are called by God and the Church to labour in the Word. They do not deny to every Christian all true liberty in private as God gives them occasion, in an orderly way to edifie one another. nor do they deny to the fons of the Prophets who are fitting themselves for the pastorall charge, to exercise their gifts in publike for their preparation and triall; but publike preaching they do not permit to any who are not either actually in the Ministry or in the way unto it.

The first auquestion.

The Socionans and Arminians, the better to advance their defign thors of this of everting the publike Ministry, do put it in the hand of any able man to preach the Word and celebrate the Sacraments. The Browmifts upon the mistake of some Scriptures, give liberty to any of their members whom their Church thinks able to preach.

The Independents difference among shemfelves pere anent.

Mr Cotton and his Brethren in New-England, did follow for a long time the Brownists in this practile; yet of late feeling as it would seem, the great inconveniency of this liberty of prophecying, they are either gone or going from it; for in their two last books, The way of their Churches, and the Keyes, they not only passe this popular Prophefying in filence, but also do evert the chiefe grounds . whereupon before they didbuild it; our Brethren here of Holland and London, seem not yet to be accorded about it; these of Arnhem did to the last day of their Churches standing maintaine it; their gentlemen preaching ordinarily in the absence of their Ministers: but at Roterdam, Mr Bridge would never permit it; yet Mr Simpfor thought it fo necessary an ordinance, that the neglect of it was

the cheife cause of his secession from Mr Bridge, and erecting a new Church; neither ever could these two Churches be united till after both Mr Bridges and Mr Simpsons removall; their Succeffor did find a temper in this question, permitting the exercise of prophefie, not in the meeting place of the Congregation, but in a private place on a week day; our Brethren at London are for this exercife, not only upon the former grounds, but especially to hold a doore open for themselves to preach in the Parish-Churches where they neither are nor ever intend to be Paffors, only they preach as gifted men and Prophets, for the conversion of these who are to

be made members of their new Congregations.

The reasons we bring for our tenet, are these. First, Who ever have That none bus power to preach the word ordinarily, have also power to baptile. Ministers may But only Ministers have power to baptile: Ergo, only Ministers have power to preach the Word ordinarily. The Minor how ever the Arminians and some few of the late Brownifts deny, yet all the Independents grant it; but they deny the Major, which we prove by joyning togetwo Scripturall reasons; first, Christ conjoyns the power of baptism with the power of preaching; Ergo, who have the power of preaching the power of have also the power of baptising, which Christ hath anexed to it, preaching. Marth 28.19 Go and teach all Nations, baptifing them. Their Reply that Christ speaks here of Apostles and not of ordinary Ministers, is not fatisfactory; for he speaks both of Apostles and ordinary Miniflers because of such officers who were to remain in the Church unto the end of the world, and with whose Ministry he was alwayes andever to be present as it followeth in verse 20. But the Church from that time to the worlds end, was not to be served by Apostles only, who foon after were removed, but by ordinary Paftorsalfo, the Apoltles Successors. Moreover, there is no reason for the connexion of baptism and Preaching in the person of the Apostles that will not hold as well if not better in the person of ordinary Ministers.

Our other proofe of the major, is this. The power of preaching is morethen the power of baptiline; Ergo, who have the first, have the second also. The antecedent is manifest from 1 Cor. 1. 17. Christ fent me not to baptife but to preach; to intimate the excellency of the one above the other; the Apostle declares not only his seldome prachice of the one, but denyeth his commission for it in comparison of Secondly, these

the other. The second Argument; Who ever have power to preach are sent of must be sent to Kk 2

ordinarily prophecy, wee prove it, firl by Christs ther the power of baptism and

God that Wrok,

God to preach. But, these who have no office in the Church are not fent of God to preach, Engo: They that have no office in the Church have no power to preach. The major is grounded on Rom. 10.15. How shall they preach except they be fent? The minor may bee proved not only from the nature of the thing, the calling of God to preach, and a mans ordinary preaching on Gods call importing an office and charge to do fuch a work : but also from the place in hand compared with its fountaine, whence it is derived Ifay 52.8. Thy watchmen shall life up the voyce, where it is cleare that these whom the Lord fends to preach are watchmen, from whose hand the blood of them that die without warning will be required, Ezeck. 23.6. Who watch for the peoples soules as they who must give an account, Heb. 12. 17. which is not true of any man who hath no charge.

Thirdly, every cher labours in the Word and Doctrine.

Every ordinary preacher labours in the word and do Arine; no ordinary prea. man out of office labours in the word and doctrine; for labouring in the word and do frine, is the character and specifick disference of the Pastor and Doctor, whereby they are distinguished from the ruling Elder, I Tim.5.17, This character and form of the prime Officers cannot be given to men out of all office. The major is proved from the very terms of the proposition, for no man can acquire an ability to preach ordinarily the Word in the Congregation and to exercise that gift for the Churches edification without great and constant labouring in that Word.

Fourthly, none out of office have the gift of preaching; tor all who are either Apostles, Evangelists, Prophets, Paftors, all thefe are officers.

Fourthly, Every Preacher of the Word hath gotten a gift from Christ for the perfecting of the Saints, for the work of the Ministry; for the edifying of the body of Christ; but, no man out of office hath gotten fuch a gift; Ergo. The major they do not deny, for they make have that gift the ground of their Prophets preaching to be their gift to edifie the Church. The minor thus we prove; Apoltles, Evangelists, Prophets, Pastors and Doctors are not out of office. But, all who have received fuch gifts, are Apostles, &c. Ergo, none who have received such gifts or Doctors, and are out of office. The major none will deny; the minor is grounded on Ephef.4.8.8 11. where there is a perfed enumeration of all the teachinggifts which Christ gave to the Church for edification; of these are reckoned up only five, Apostles, &c. and to Gods perfect numbers men may not adde.

Fifthly, no man out of oftice might faerifice.

Fifthly, It was unlawfull for men out of office to facrifice; Ergo, it is unlawfull for men out of office to preach. The confequence lieth in the parity of preaching to facrificing, the one being as greatan

honome

honour if not a greater then the other; for I suppose it will be gran. ted that the Sacraments of the New Testament are in many respects more excellent then the Sacrifices of the old. Now preaching as we have proved before, is more excellent then baptism, a Sacrament of the New Testamenr. The antecedent is proved from Heb. chap. 5.2 3.4,5. No man taketh this honour to himselfe, viz. to offer up Sacrifices, but he that is called of God as was Aaron; fo aifo Christ glorsfied not himselfe to be made an High Priest; Here it is made unlawfull both for Aaron and Christ to offer up Sacrifices before

they had a calling to be Priests.

Sixthly, Whoever have gotten of God a calling or a gift to preach Sixthly, all the Gospel, they are obliged to keep & encrease their gitt, & to im- who have from prove that calling by giving themselves wholy to reading, by laying of preaching asset all worldly occupations & pot intending themselves with the aside all worldly occupations, & not intangling themselves with the are obliged to things of this life; but, no man out of office is thus obliged. Ergo. The lay afide all ominor they grant, for they will not have their Prophets to be so ther occupatimuch in reading as may distract them from their worldly Trade ons and attend and civill occupation: The major is proved from I Tim, cha.4.ver. lone. 13.14.15. where Timothy is commanded to keep his gift of preaching by the meanes named. The reason is alike to all that have that gift, whether they have it by Prophesie, & laying on of the hands of the Presbytery as Timothy had it, or any otherwayes: for the gifts of God however gotten, must not bee neglected, and thomeanes prescribed of God for the entertaining of these gifts may nor bee flighted, least of all by them in whom the gift is but mean and small; they of all others have most need of the strongest meanes to make their smoking flax to burn : beside, publick preaching is a faculty of that nature, that all the reading and attendance which any man can bestow upon it, will have enough ado to support and entertaine it in any usefull and edifying condition.

Seventhly, None may lawfully preach but fuch as the Apostles Seventhly, the appointed to preach. But, the Apostle's appointed no man out of office Apostle's apto preach. The minor alone is questionable; which thus we prove. pointed none to preach but The Apostles appointed no others to preachbut Elders; Ergo, none Elders. out of office. The antecedent we have from Titus 1.5. That then Eighthly, the foonldest ordaine Elders in every City as I had appointed thee.

Eightly, the permitting of private men out of office to preach, is men out of great meanes of confusion in the Church and breeding of errors office is a and firife; Erga its not of God. The antecedent is made too cleare fusion and er

preaching of means of conby rour.

by daily experience; the confequence is builded upon the nature of God who is a God and Author of truth and order; what is from

him, is conduceable to these ends, not to the contrary.

The opposite Arguments are many. Robinson while yet he was as The contrary Arguments I suppose, in the height of his Separation, did fill a whole book with which Mr Cot- them; the best of these Arguments whereupon our Brethrenare ton in his Capleased to pitch, be these following. First, in the Church of Corinth, rechism and Answer to the men out of office did ordinarily preach in the Congregation; Ergo, 32 Questions, it is lawfull to doe so still. Answ. We may either deny, or distinborrows from guish the antecedent: They that preached in the place alledged, were Prophets, and so not out of office. Secondly, they who preached Robin on, are; First, in the there, were men endued with extraordinary gifts, whose practice can Church of be no pattern to the Churches now a dayes, where these gifts are Corinth men ceased. That it is so, vers. 30. makes cleare, where the Prophets doe out of office preach extemporary Revelations, did Prophecie Anf thefe men

Also Mr Cotton himselfe in his last book of the Keyes, p. 20, doth grant this, and expresly recals what himselfe in his Catechism, and ching was ex-both he and his Brethren in their Answer to the 32 Articles, had delivered about prophelying. This ingenuity is amiable, and if it might please God to bring our Brethren off the other points of Brownifme as fairely, there might be hope quickly of an happy Ac-

commodation.

Secondly, 1ebolba bat and

were officers

or their prea-

traordinary.

Their second Argument. Iehoshaphat and his Princes did preach his Princes did the word. But, lehoshaphar & his Princes were not Church-officers; preach; Answ. Ergo, some who are no Church-officers, may preach the Word. The Kings ex- Anf. We deny the major; for that which is recorded of Tehoshaphat, horting of the Chro. 2. 19. was nothing but the Kings exhortation to his fubjects, their duty and to stirre up the Levites and Judges to a faithfull discharge of their the Princes office; this was no exposition of the Law, nor any dispensing of that e untenancing knowledge which the Priests lips were appointed by God to preof them there ferve; What is spoken of his Princes preaching, Chron. 2.17,6. in'was not pro- beside that it was but once in the time of an extraordinary Reforperly preach-mation, the way of that teaching is expounded in the following words not to have been by themselves, but by the Levites who carried the Book of the Law, they only did preach; the Princes accompanied them, and by their Civill authority countenanced and affitted them in their preaching. That thus it was, Mr Cotton confesseth in the above-mentioned place-of his Keys, avowing that in the Church of Ifrael none did preach either in the Synagogue or Temple, but Priests and Levites, except they had an extraordi-

nary call to Prophety.

Thirdly. What we are commanded to regard is lawfull. But, the Thirdly, wee preaching of men out of office we are commanded to regard I Thef. must not de-5. Despise not prophecying. Answ. We deny the proofe of the mi- spise prophecy. nor; for the prophecying spoken of by the Apostle is not the prea- Ans. The Aching of men out of office, but either of such extraordinary Pro- the preaching phets as were in the Church of the Corinthians and other Churches of men in ofin those primitive times, or else of ordinary pastors who oft in Scrip. fice. ture are called prophets, Mat. 11. 9. He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward; a Prophet is not without honour but in his owne Countrey. A Pagan poet by the Apostle is called a Prophet. Rev. 18.24. In her was found the blood of the Prophets and Saints; and 22.9.1 am thy fellow-fervant, .

and of thy brethren the Prophets.

Fourthly, our Brethren of New-England bring no more argu- Fourthly, the ments. The rest of Robinsons stuffe is not so considerable: he rea- fores of the prophers did soneth thus; The sons of the Prophets did preach, I Sam. 15.5. preach. Answ. 2 Kings 2.7. also 4.1. But, the fons of the Prophets were men out Their delignaof office. Answ. The major is not proved by the places alledged; tion to be Profor the first speaks of the Prophets, but not of their sons; the other pheis gave two speak of the sons of the Prophets, but nothing of their prea-them tight to ching: yet we do not deny the major; for we think it may be pro- preparetory ved from other Scriptures; but we deny the minor, That the ions exercises toof the Prophers were men altogether out of office; for their call wards that of from God, and appointment by the Prophets to wait on that fer- hee. vice, did give them such a begining and entrance into the office of a Prophet that made them capable of an initiall exercise of their begun gifts: so we deny not in the New Testament, to men who are destinate to the Ministry and in their preparations for it, a power to preach for attaining an habit of that gift wherunto initiall Sermons are a necessary means, without which neither the gift nor the calling can be obtained without a miracle.

Fifthly, Robinson reasons thus; All these whom we ought to wish Fifthly, Moses to be Prophets, may lawfully preach. But, we ought to wish all the people to bee people of God to be Prophets, Num. 11.20. Would God that all the Prophets. Anf. people of the Lordwere Prophets; and that the Lord would put his fpi- But not withrit upon them. Anf. We deny the major, because our desire for the out Gods calenlargement of Gods honour and the propagation of his truth, that fice.

many more then are, were fent out to preach and baptize giveth not to any man either a gift, or a power, or a calling to preach and baptize, till God and man give the calling. Mofes wish was, not that all the people should prophecy, but that all might have the office of Prophets and the spirit of God to enable them for prophecying.

Sixthly, the Apostles before Christs resurrectiondid preach. But, Sixthly, the Aposties before the Apostles before Christs resurrection were not in the office of Athe Refurrepostleship. Answ. The minor must carry, that they were men out aion did preach. An At of all Church office, which is evidently falle; for befide that Mat. that time they 10. 1. they are called expresly Apostles at their first mission; and were true A- Indas, Acts 1.25. is said to have had the ministry and the Apostlepostles and did thip: they did celebrate the Sacrament of Baptism, which the adverbaptife. fary will grant could not lawfully be done by men out of office.

Seventhly, Paul and Barnabas were invited to exhort, Ans they were men in office.

Seventhly, Paul and Barnabas were invited to preach where they were in no office, and by those who did not know them to be in office anywhere, Acts 13. 15. Men and Brethren if yee have any word of exhortation for the Brethren, say on ; Ergo, men out of office may lawfully preach. Ansiv. The antecedent is falle, for Paul and Barnabas were men in office, true Prophets and Apollies; their bounds were as large as all Nations. Beside, a Pastor in one Church, for the relation he hath to the Church universall, upon a lawfull call may preach in any Church. Also that the rulers of the Synagogue did not take Paul and Barnabas for Preachers, is as easily deny'd as affirmd: the fame both of their preaching & miracles might easily have come before or with them from Cyprus into Pysidia.

Eighthly, the Scribes and Pharifees did They were of-

Lattly, the Scribes and Pharifees did expound and preach the law; but the Scribes and Pharifees were in no Church office; for all the offices of the Church under the old Testament, were in the hands of Levites alone: now the Scribes and Pharifees were not Levites ficers and fare but of other tribes. Anf. The minor is falle; for the Lord tels us in Mofes chaire that the Scribes and Pharifees were in Church office, that they fate in Meserchaire, and were doctors of the Law. The confirmation is not good; for how will they prove that in these times of great confusion, the Levites alone had all Ecclesiastick offices, not only in the Temple about the sacrifices, but in the Synagogue about the doctrine and discipline? Also though this were yeelded, yet how will they prove that the Scribes and Pharifees were of any other Tribe then of Levi?

### CHAP. IX.

## Whether the power of Ecclesiastick Furisdiction belongs to the People or to the Presbytery.

He next Question concernes the power of Ecclesiastick Ju- What is meant risdiction to whom it may be due : by Ecclesiastick Juris- hy Ecclesiastick diction is understood the admission of Members into a Church, Jurisdiction. their casting out againe by Excommunication their reconciliation The state of after repentance, the Ordination of Officers, their deposition the Question from their charge, the Determining of Questions, the deciding of wont to be Controversies and such other acts of Ecclesiastick authority.

Till of late the state of the Question here was very cleare and ches putting plaine: the Reformed Churches doe put both the power and the the power and exercise of Jurisdiction into the hand of the Presbytery, that is, exercise of Juthe company of Elders, and Colledge of Church Governours, risdiction in The Brownists, and after them the Independents did ascribe all Presbytery athese acts to the Church, as well without, as with a Presbytery ! lone; the Browbut of late Master Cotton in his Booke of the Keyes and his Bre-nists & Indepenthren in their Synodick meetings of New-England have so subtili- deuts in the zed, and as to me it seemes, involved the Question with a multitude of new distinctions, that it is very hard to apprehend with but Mr. Cetton any certainty and cleareneffe their meaning, and more hard to & his followers reconcile any one with himselfe, much lesse one with another.

They would seeme to differ much from the Brownists, they have perplexed stand not to put them in the Category of Morellius, the first Pa- the Question with their mattron of Democracie and popular government in the Church: ny Schoole-dithey professe a mid-way of government, well ballanced with a stinctions. prudent mixture of the Officers power with the peoples, giving If they put the a part to both, and all to neither: They bring a multitude of power of Jurisdiffinctions rather to eschew the dint of our former arguments in a Church orin the darkenesse of these Thickets, then to give any light to this ganized and very great Question. They infist most on two distinctions, where- Presbyterated, by they thinke to answer all we bring against them. they fall from

First, they distinguish betwixta Church Organized or Presby-much of the terated, as they speake, and a Church inorganized and unpresbyte-their own, both rated: the one is a body Heterogeneous, a covenanted people doctrine and with their Officers framed in a Presbytery; the other a body practife.

cleare, the Reformed Churthe hand of the hand of the the other yearc diction onely

Homogeneous

Homogeneous a people in a Church Covenant without Officers, at least without a Presbytery. They would seeme to plead, or else the distinction is for no purpose, for the power onely of an Organized and a Presbyterated Church. If they would stand to this in earnest and firmely, we should be glad; for so they should openly defert, not onely the whole race of the Brownifts; but all their owne former Writings, practifes, and enervate the best of these very arguments they still adhere unto : for if you will consider what is written by Mr. Cotton either in his Catechisme, or way, or answer to the thirty two Questions, or the Arguments that still he infifts upon in the Keyes, or their generall practife in Holland and New-England to this day you will fee that they maintaine the Jurildi tion of a Church, as well unpresbyterated, without a Presbytery, without Officers, as of a Church Presbyterated; for the power of Ordination of Officers, and of their deposition, the power of admitting and casting out of Members, which are the highest acts of Jurisdiction, they ascribe expressely to every Church, whether it have, or want Officers, as its proper and undeniable priviledge.

Their last and best beloved invention of the power of power of Liberty, is for no purpose but to thors in new difficulties.

Martine Helia

DONNERS OF IN

bur barial

Maria Walle

Their other new distinction, wherein openly they applaud so much one another, as it were contending who should have the glory of its invention, is of a double power, one of Authority, and another of Liberty: ascribing unto a Presbyterated Church Authority, and the whole power of Jurisdiction and every part of it, both to the Officers of their Presbytery, and to the people in their fraternity or brotherhood; but, so that the interest of the Officers in every involve the Au. act, is a power of authority which makes that their action only is valid and binding; but the intrest of the people is a power of liberty to concurre in these acts of Jurisdiction by an obedientiall, yet a necessary and authoritative concurrence.

This new distinction will not serve their turne, for first, its not applicable to the chiefe acts of Jurisdiction in question: their Ordination of Officers, their admiffion of Members are done, ordinarily by their people alone, without the concurrence of any Officers, who then are not in being. Secondly, their arguments for the peoples interest in Excommunication, Absolution, and other acts of Jurisdiction, inferre either nothing at all, or much more then that which they call a power of Liberty, or of an autho-

ritative

ritative concurrence Thirdly, this distinction involves the Authors in new unextricable difficulties, it makes the Keyes & Sword of Christ altogether unserviceable in common and ordinary cases, wherein they have most neede and occasion to be fet on worke.

Not onely according to their former principles, they make e- As they wont very Congregation uncensurable for any possible crime: But by to make their this new Doctrine, they confesse, that every Presbytery in a Con-finallest Congregation becomes uncenful able, and that every people of a Con- dep ndem & ungregation becommeth uucapable of any censure. Yea further, if sensurable for the most part of the Presbytery, suppose two ruling Elders joyne any crime, so together in the greatest heresies and crimes, the whole people now by this with the rest of the Presbytery, suppose the Pastor cannot censure distinction they divide all these two Elders; also if the greatest part of the people should their Congrejoyne in the greatest wickednesse, yet the whole Presbytery, with grions in two the rest of the people that remaine sincere and gracious, cannot parts, and make centure the wicked. In all these, and divers such ordinary cases, every one of they have no remedy but Separation and always Separation the parts Inthey have no remedy but Separation, and alwayes Separation depender also, upon Separation, till their Church be diffolved into fo small por- and uncensurations that it cannot by more Separations be further devided. But ble for any imalet us confider the Arguments upon both sides.

First, we reason thus, The people are not the Governors of the For the nega-Church. But the acts of Ecclesiasticke Jurisdiction belong to the tive, that the Governors of the Church; Ergo, The acts of Ecclefiaftick Jurif- power of Judiction belong not to the people. The Miner is cleare from the rildiction, we nature of the very termes; for Jurisdiction is either all one with reason: First, Government, or a chiefe part of it: now Government is effen-the Officers 2tially relative to Governors. The Maier is proved by many Scrip-lone are Gotures, which make the people so farre from being Governors, the people are that they are obliced to be subject to be subjec that they are obliged to be subject and obedient to their Officers, to be governed. as to them by whom God will have them governed, Heb. 13 17. Obey them that have the rule over you, for they watch for your foules as they who must give an account: I Tim 5.17. Let the Elders who rule well, be counted worthy of double honour. I Thef. 5. 12. Know them which are over you in the Lord, and esteeme them very highly in love for their workes fake. God hath made them Pastors, and the people their flocke; them Builders, the people the stones laid by them in the building; them Fathers, the people children begotten by their Ministry: them Stewards, the people domesticks under their conduct. Secondly,

ginable sinne: people have no

nol memmal

Laverner one.

2 The people bave not the Keyes of Heaven to bind and loofe.

Secondly, who oever hath the power of Ecclefiasticke Jurisdi-Ction, to them the Lord hath given the Keyes of Heaven for the remitting and retaining of finnes. But to none of the people the Lord hath given these Keyes. Ergo, The Major is not controverted. The Minor is thus proved. To whom Christ hath given the Keyes of the Kingdome of Heaven to retaine and remit finnes, they are in some Ecclesiasticke Office, They are sent out by Christ, as Christ was by his Father, they have some part of the Apostles ordinary charge; but these things are not true of the people. Ergo, The Maior is proved, John. 20. 21. As my Father hath fent me, fo fend I you; and when he had faid this, he breathed upon them, and faid receive yee the Holy Ghost; whose sinnes yee remitte they are remitted, and whose sinnes yee retaine shey are retained. What was promised to Peter, Mat. 16.19. is here performed to him and the rest of the Apostles, and to their Successours in their ordinary Office of Elders: for this was a power necessary for the Church to the end of the world. The Minor also is cleare: for these things were not given to all the Disciples, but to the twelve, and to their Successours. What was promised to Peter, was not promised to every faithfull person, and to every Orthodoxe Confessour; for so, all and every one should be bearers of the Keys, and Ecclefialticke Officers, which is against the Scriptures of the first Argumen MESSAGE STORY

3. The people are not the eyes and eares dy, for lo, all the body should be eyes and eares.

Thirdly, to whom these acts of Jurisdiction doe belong, they are the eyes, eares, hands, and principal! Members of the Body of Christ; for the eminent persons and Officers of a Church, are in Christs be compared to these Members, because of these actions. Bur the people are not the eyes, eares, hands, are not the principall Members of the Body of Christ; for if so, there should be none left in the Church to be the feet, or leffe principall Members: all should become eyes, and hands, and the Church should be made a Body Homogeneous, contrary to the doctrine of the Apostle, 1 Cor. 12 19 If they were all one Member, where were the Body? but now are they many Members, and the eye cannot say to the hand I have no neede of thee, nor the bead to the feete I have no need of you.

4. The people have not any promise ofgifts sufficient for government.

Fourthly, Who have a right from God to the acts of Jurisdiction, they have a promife of gifts needfull for the performance of these acts. For a divine right and calling to any worke is backed

with a promise of Gods presence, gifts and affistance in doing of that worke; but, the people have no promise of any such gifts. For belides that daily experience declares numbers among the people to be altogether destitute of such knowledge, wisedome and other gifts which are necessary for the performance of these acts of Jurisdiction: The Apostle himselfe teaches that such gifts

are not given to all, but to some onely.

Fifthly, That is not to be given to the people that brings con- 5. The popufusion into the Church, for the Lord is the God of Order. But the lar government putting of the power of Jurisdiction in the peoples hand, brings bringeth in confusion into the Church, for it makes the feete above the head, confusion mait puts the greatest power into the hand of the meanest, it gives king the feet apower to the Flocke to depose and excommunicate their Paltour. Our Brethren were lately wont to digeft with the Brownists thefe absurdities: but now they beginne to dislike them, and rather then to stand to their Prior Tenets, they will limit the Minor, afferting that the power of Jurisdiction belongs to the people not feverally, but joyntly with their Officers: fo that neither they can excommunicate their Officers, nor their Officers can excommunicate them.

But it feemes this new Subtilty will not long please the Inventors of it, for as we have faid it makes the Keyes of Heaven much more inferviceable for opening and closing they needs must; when it hath taken the keyes out of the hand of all others, and put them in the little weake tift of a particular Congregation; it will not permit them to open or to close the doore, neither to the people, nor yet to the Eldershippe. The Eldershippe cannot remit, nor retaine the finnes of the Brotherhood, nor the Brotherhood, of the Eldershippe: yea none of the Eldershippe can be cenfured by all the people; without the confentient vote of the Presbytery, nor any of the people can either be bound or loofed without the confentient vote of the people. In these cases which may be very frequent, The Keyes of Christ must be laide afide, and a new key of the Independents owne invention, their sentence of Non-Communion, or that much beloved and a little elder key of separation, forged by the Brownists, must come in the place thereof, to be used against any or all other Churches, against their owne Church orits Eldershippe, or its Brotherhood, or any Member of either.

Number of Co.

THE STREET

6. The pcohave not the power of Otdination.

SOLDEN SYS

Our fixth argument concernes Ordination, a special act of Iurisdiction, which all the Independents to this day put in the hands of the people alone, when ever a new Congregation is to be erected: which to them is no extraordinary nor rare case: or when in a Congregation already erected, there is no Presbytery, which among them is frequent. For a Presbytery must consist of more Governours then one, and usually their Presbyteries exceede not the number of three or foure At the death of their Minister, sup. pose one of their two ruling Elders be sicke, or absent, or the two differ betweene themselves: in this case they make no difficulty to cause some of the people out of all office to ordaine a new chofen Paftor: Against this very ordinary practife we reason.

Commissionto fend Paftors to themselves, to examine their Pastours, to praypublickly and exhort.

mail since

Unto whom the power of Ordination doth belong, they have They have no a Commission from God authoritatively to send Pastors for preaching and celebration of the Sacraments, also to lay hands upon them for that effect; But people have no fuch Commission. toimpose hands Ergo. The Maior, is the nature of Ordination; for the essence and inward forme of it is the authoritative sending named: the outward Forme and Signe used in Scripture, is imposition of hands. The Minor is proved from three grounds: first, that the people however they elect, yet they doe not fend; for so they should fend to themselves. The Senders and they to whom the Preachers are fent, should be one and the same. Secondly, an authoritative million imports a Superiority in the Sender above the Sent. But, the Pastors are over the People not under them. Thirdly, the examples of the New Testament make it evident, that the authoritative fending, and imposition of hands, the signe thereof, were never used by any of the people, but by the Elders onely. I Tim. 4.14. With the laying on of the bands of the Presbytery : I Tim. 5,22. Lay bands suddenly upon no man. 2 Tims. I. 6. Stirre up the gift of God that is in thee by the putting on of my hands. So it was not onely at the first sending of men to preach, but in posterior missions to any particular Service of the Ministery. Acts. 13. 1. There was in the Church certaine Prophets and Teachers, and the Holy Ghoff Sayd, Separate me Barnabamend Saul to the worke whereunto I have called them; and When they had fasted and prayed, and layd their hands on bem, they fent them away. Fourthly, None of the people ordinarily have the gifts requifite for this action, as skill to examine the Minister in all things he must be tried in, a gift of publicke prayer, a faculty to instruct and exhort the Pastour and people to mutuall duries.

Seventhly, That power belongeth not to the people which difa- 7. This power bleth them both in their Christian and Civill dutys But, the pow- in the people er of Ecclefiaftick Jurisdiction doth so. The Major is grounded would disable on the nature of all power and all gifts which God doth give: for them in their all are for edification, and none for the hurt of these to whom they are given. The Minor may be demonstrated by this, That it layes a necessitie upon all the people to attend in the Sabbath day upon the exercise of discipline, which by the very length will make the Sabbath-Service insupportably burdensome: and also will fill the mindes of the people with these purposes which naturally occurre in the agitation of Ecclefiafticke causes, and cannot but cast out of common weake mindes much of the fruit of the preceding worthip.

Further, the peoples necessary attendance on all Ecclesiasticke cause, will make the processe in the most causes so prolix, as cannot but robbe the people of that time, which they ought to imploy in their fecular callings for getting of bread. For every one of the people being a Judge, must be so satisfied in every circumstance of every action, as to give their Suffrage upon certaine knowledge and with a good conscience: now before this con be done in a few causes of the smallest, and best ordered Congregations much time will be spent: as the Church of Arneim found it in one cause alone, though but a light one; and betwixt

two onely, even of their chiefe and best Members.

Eightly, That power is not to be given to the people, 8. This power which brings in the popular government of Morellius into the of the people Church: but, the power in question doth so. The Major is the would bring in democracy, and further from Morellius anarchy, and that they cracy and anarare ready to forfake their Tenet, if it can be demonstrated to im- Church. port any fuch thing. The Minor thus we prove, That which puts the highest acts of Government in the hands of the multitude brings in the popular government: for in the greatest democracies that are or ever have beene, there were divers acts of great Power in the hand of fundry Magistrates; but the highest acts of

s de la bino N

Men in west

power being in the hands of the people alone: fuch as the making of Lawes, the creation of Magistrates, the sensure of the greatest Offendors, these were the sure signes of Supremacy, that gave the denomination to the government. Now we assume that the Tenet in hand puts the highest acts of Ecclesiastick Authority in the hands of the people. For the Ordination and Deposition of Officers, the binding and loofing of Offendours are incomparably the highest acts of Ecclesiasticke Jurisdiction: These they put in the hand of the people.

That they doe conjoyne with the people the Officers to expound the Law, and declare what is right, and to give out the fentence makes nothing against the peoples Supremacy: for in Rome and Athens at their most democraticke times, and this day in the States of Holland, in all the Provinces and every City, where the people are undoubted Soveraignes, they have their Magistrates and Officers in all their procedings to goe before them, to declare the case, to take the Suffrages, and to pronounce

the Sentence.

As for them who of late have begun to put the whole Authotity in the Officers alone, and to give the people onely a liberty of consenting to what the Officers doe decree of their owne Authority, we say they are but few that doe so, and these contradictory to themselves. Also these same men give absolute Authority to the people in divers cases: further, that liberty of confent they come to call an authoritative concurrence. Lastly, the most of the arguments even of these men, doe conclude not onely a liberty to consent, and to concurre, but an authoritative agency in the highest acts of Jurisdiction.

This power of the people

Ninthly, They who have the power of Jurisdiction, have also the power of Preaching the Word, and celebrating the Sawill draw upon craments, unlesse God in his Word have given them a particular them the power and expresse exemption from that imployment. But none of the of the Word, people have power to Preach the Word, and celebrate the Sacraand Sacrament, ments. Ergo, The Major is built on these Scriptures which conjoyne the administration of the Word, Sacrament and Discipline in one and the same termes : and upon these Sriptures which lay a part of these administrations upon some men, with an express exception of another part of them. Marth. 16. 19. under

on Hill the

Excommunic

Chairen here

on rold is the

under the name of the Keys of the Kingdome of Heaven, is comprehended the whole Ecclefiafticke power of the Word, Sacraments, and Discipline; what there is promised, 7 ch. 20. it is performed in these termes, as the Father back fent me, fo I fend you. But, I Tim. 5. 17. where this power is separated and distinguished the one part of Jurisdiction is ascribed to the ruling Elders. with an expresse intimation of their freedome from preaching the Word, and by confequence from celebration of the Sacraments. The Miner was that none of the people have power of and deline the word and Sacraments. For the power of the Sacraments, it is charthe people confessed not to belong to the people. That the power of preaching the Word, belongeth no more to them, was proved in the former Chapter. None of our Brethren doe afcribe the power of preaching to all the people, but onely to a few of them who are able to prophelie: fo the power of Jurisdiction according to the ground in hand, could be afcribed to none of the people but thefe few Prophets alone. Palot as forth shint and so on the

For the other fide, the Separatifts and Mafter Parker, in this Mr. Commscon. point as farre wrong as the other, bring many anguments : but I wary arguments will meddle onely with these which Master Cotton doth borrow from them in his way of the Churches, and answer to the 32

Questions.

thout them no centure at all can be po First, from Math. 16. 19. he reasons thus. The Power of the Keys is given unto Peter upon the confession of his faith. Engo, First, Christ every Beleever hath the Power of the Keys. Answer. I deny the the Keyes of confequence; for however upon the occasion of his confession Heaven as to a the Keys are promifed to him wee they are not promifed to him beleever. because of his confessing, nor under the relation of a believer; Ans. Not so, for if fo, then all and onely believers should have the full power of the Keys; but our Brethren will be loth to avow this direct Blder of the Affertion of Smith the Sebaptiff; for they doe not afcribe the Church. Power of the Sacraments to any believer our of Office, mor any power of the Keys to every believer : for fonie believers are not Members of any Church, and the Keys are onely for Domesticks. Neither doe they put the Keys into the hands of beleevers alone; for fo, Inde and many Paltors for want of true faith could not Validly either preach of baptize. The Keys therefore are not promiled to Perer under the notion of a believer, but in the quality

Mm

Apostle and

of an Apostle and Elder of the Church, as is cleared in the paralled places of Math & John, where the gift here promised is actually conferred upon all the Apostles, who all were Elders, and whose Office of opening and closing the doores of Heaven, was to remaine in the Church to the worlds end, not in the hand of every beleever, but of the Governours of the Church joyned in

that Presbytery which other Scriptures doe mention.

2. Till the that the people have power of Excommunication. Anfw. The be told is the Presbytery, and not the people, according to our Brethrens own grounds:

Fred, Corft

aveto Fore

to sayou sel

Due as cosatt

Less Street

Secondly, they reason from Mat. 18. Who ever is the Church to Church replies whom scandals must be told, and which must be heard under the paine of Excommunication, they have the power of Church Cenfures; But the people are that Church. Ergo, Anf. we deny the Minor, with the good leave of our Brethren : for albeit they are wont to make the people alone without their Officers the Church in Church here to this place, proving hence the peoples power of Jurisdiction before they have any Officers, also their power to cast out all their Officers when they have gotten them; yet now they have gone from the Separatifts thus farre, as to fay, that the people alone cannot be the Church here mentioned; but the Church must be the people with their Officers, whom now they will be loth as sometimes to make meere accidents and adjuncts of this Church? for now they hold them for integrall Members, so necessary, that without them no censure at all can be performed upon any.

They goe here a little further, telling us that the Church in this place cannot be the people, though with their Officers; but must be taken for the Officers with the people: because both the Power and the Execution of censures belongs to the Officers 2lone, though in the presence of the people, and with their confent, and concurrence. They tell us that, the Right and Authority of censures is given onely to the Presbytery of Governours, in fuch a manner that the Presbytery can be censured by no others, neither can any other be centured not onely without their con-

fent, but not without their action, to angenieron

We adde a third steppe, whether our former arguments must draw them, that the Church here meant, must be the Governours alone without the peoples concurrence : for if Excommunication the great act of government, did belong to the people, either by themselves alone, or joyntly by way of concurrence with their Officers, it would follow that the people were either fole

governours,

governours above their Officers, or joynt governours with their Officers: which albeit our Brethren did hold lately with the Separatifts, yet now they will not affert, so much the more as they declare it to be their judgement and practife that the Elders alone without the People, doe meete apart in their Presbytery to heare all offences and to prepare them for publicke Judgement,

whence I thus argue. Or vision about behaviors at any side of the two or three witnesses are not heard, They are the Church to whom in this place the power of excommunication is given; but, the Eiders alone without the People, being fet apart in their Presbytery, are they to whom offences are to be told, &c. Ergo. The Maior is cleare from the Text, for it speakes but of one Church which must be told, and heard under the paine of censure. The Miner is their own confession, and practise : and if that meeting of the Elders to whom they tell the offence, for preparation of the processe to their peoples voyce, be not the Church here mentioned, Then their ordinary practife of bringing scandals first to the Presbytery, before they be heard in the Congregation, shall be found not onely groundlesse beside the Scripture, but altogether contrary to the Scriprure in hand: for the method here prescribed is that the Church be told when the witnesses are not heard; if therefore that company which is told after the witnesses are contemned, be not the Church: Christs order is not kept, and the Church

Thirdly, they reason from 1 Cor. Chap. 5. 200. 4.5. 7. 13, 13. The people They who are gathered together with the Apolites Spirit, and 3. The people of Corinth did the power of Christ to deliver the inceltuous man to Sathan; Judge and Ex-Who were to purge out the old Leaven, and to judge them that communicate are within, and put away the wicked Person they have power the incessuous to excommunicate; but, the People doe all thele things. Ergo. man.

Answer, the Minor is denied.

First, that gathering together might well be of the Presbytery such matter. alone, which our Brethren grant most meete in divers preparato-

ry acts to centure.

Secondly, if it were of the whole people which cannot be supposed in Corinth, where the People and Officers were so many, that the Congregations, as in ferufalem, and else-where, were more bilsym

will prove no

more then one: yet, suppose that all the people did meete to the excommunication of that wicked man, this proves not that eve ry one who did meete unto that certfire, had either the power or the execution of it, more then of the Word and Sacraments to

which they did more frequently meete.

Thirdly, the purging out of the old Leaven, and the putting away the man, is commended indefinitely to these unto whom the Apostle wrote, which our Brethen grant cannot be expounded without fundry exceptions. First, none doubt of women and children; againe in the next chapter, it is written indefinitely. you are functified, you are justified, your Bodies are the Temples of the Holy Ghoft; this must be restricted to the elect and regenerate, except we will turne Arminians.

- Everywhere in Scripture indefinite propositions must be expounded according as other Scriptures declare the nature of the matter in hand; to here, the act of purging and putting away, aferibed indefinitely to the Church, mult be expounded not of all the Members, but only of the Officers of the Church. For the Browour Brethren give the formall anthority and power of centures to any other but Officers, afteribing to the reft of the Members onely a Liberty of concurrence, to that the next word of Judgeing is expounded by them of a Judgement of diffretion, not of any judierall and authoritative Judgement, which alone is in question.

4. The people pus their Mini-Anf. There is no Word in this Text of

Fourthly, from Coll. 4. 17. they reason: the people of Colosse of Colufe might had power to admornish their Minnter Archippus to fullfill his centure Archip Ministery. Therefore the People of any Church have power if neede be to excommunicate their Minister. Answer. First, That however our Brethren pretend to have come off from the extremity of the Brandits halfe way towards us : yet their arguments drive at the utmost of their old extremities, at no lette then a che peoples power for the people to excommunicate their willing senture.

farre the most of their reasons doe carry, if they have any force power for the people to excommunicate their Ministers. Thus at all. Secondly, the Antecedent may well be denyed; all that the Apolite speaks to the Colossians indefinitely, must not be expounded of every one of the people. This precept of speaking to Archipper, could not be better performed their by the Presbytery, whereof Archippur was a Member. Thirdly, the confequence is invalid

Line Gald

neil Burman fail to their

Aufo, Dy L.

being hore no

raing leffe is hoodiming

then a power

of prefence and

concurrence in

Liberry

invalid, They might admonish, therefore excommunicate. Every admonition is not in order to centure; it is a morall duty incumbent to every one to admonish lovingly and zealously his Brother, when there is cause thit is a sinne and disobedience to God if we let finne lie upon any whom we by our counsell and admonition can helpe; but to conclude that we have power to Excommunicate every man, whom in dury we ought to admonish, is an absurdity which none of the Separatifts will well whole feere of the place carrying redently a liberty traffeld

Fifthly, from Revel. 2. 14. 20. The whole Churches of Pergamus and Thymina, are rebuked for inffering wicked Hereticks Church of Berto live among them uncenfined. Ergo, it was the duty of all the gime is rebu-Church to censure them. Answer, First, the conclusion is for a ked for not power to the people to cenfure, which our Brethren now deny, cenfuring the Secondly, The Antecedent may be denied; for the fault of that Hereticks.

Impious Toleration is not laid upon the whole Church, but exercite of Centure prefly apon the Angels Thirdly, the confequence is hot good, was in the Anso The whole Church might be reproved for a neglect of their duty, gele, but the in not inciting and incouraging their Officers to centure these whole Church i Hereticks; but a reproofe for this neglect, inferreth not that it might be faulty in nor incouwas the peoples duty to execute thefe censures: Thus much our raging the An-Brethren will not avow; a count livin night in antibart and to all gels to doe tal-

Sixthly, They reason from Revel. 4. 4. The foure and twenty their duty. Elders fate on Thrones in white Robes with Crownes on their 6. The ewenry? heads. Enge, Every one of the Church hath a power of judging, on Thrones as Kings with Crownes fitting on their Thrones. Answer with Crownes First, the conclusion ever inferres the full Tenev of the Separatiffs. on their heads. Secondly, the confequence is very weake, except many things Anf. This will r be supposed which will not be granted without strong proofes; not prove a first, that this Type is argumentative for the matter in hand; se-judging in scondly, that this place is relative to the Church on earth, rather very one of the then to that in heaven: thirdly, that these Elders doe typine the people. people rather then the Officers : Fourthly, that the Thrones and Crownes import a Kingly Office in every Christian to be exercifed in Church censures upon their brethren, more then the whiterobes doe inferre the Prieftly Office of every Christian to be exercised in Preaching the Word and celebrating the Sacraprichie of the one, yet they as we had either the right strem

pole and Ex-

communicate

Mn/w. Election lo fla on a

power, er of

anifiliation.

Seventhly,

postestion

7. The Ga!4tis ismust stand fast to their liberty. Anfw. By Liberty here nounderstood then a power concurrence in judgement without all power of Au. thority. 21

8. The whole Congregation of Ifrad had nish malefa-Aorses and ad sto Aufw. What the people unpeople under the Gofpell to the Church

9. The people cleatheir Officers: Ergo they may de pose and Bxcommunicate them. is no act of power, or of Jurisdiction.

A byond son

Seventhly, They reason from Galatians 5, 1, 12: the Galatians were called unto Liberty whereto they behoved to stand fast, as to a priviledge purchased by Christ his blood; Ergo, Every one of them had a power to cut off their Othicers. Answer. This is the Scripture whereupon our Brethren have lately fallen, and thing leffe is make more of it then of any other. I confesse, their reasoning from it seemes to me the most unreasonable throwing of the hoof presence and ly Scripture that I have readily seene in any Disputant. The whole scope of the place carrying evidently a liberty from the burthen and servitude of the Law. Their fathering upon it a new and unheard of fence, to wit, a priviledge of Church censures, without any authority or proper power therein, is very strange; they cannot produce any Scripture where the word Liberty hath any fuch fence, and though they could, yet to give the word that fence in this place where fo clearely it is referred to a quite diverse matter, it seemeth extreamely unreasonable and Tanoigna

Eightly, Thus they reason, The whole Congregation of Israel had power to pul power to punish Malefactors, as in the case of Gibea & in the mesfage of Ifrael to the two Tribes and halfe; also the people had power to rescue from the hands of the Magistrates, as in the case of fonathan from Saul. Anf. The confequence is mul; for the prader the Law of the Ifraelites in their civill state, is no sufficient rule for the did in the proceedings of the Church of the New Testament, Our Brethren State, in not 2 would beware of fuch Arguments, least by them they entertaine warrant for the the jealousie which some professe they have of their way, fearing it be builded upon such principles as will fet up the common peodoeshe fame in ple, not onely above their Officers in the Church, but also above their Magistrates in the State; That it draw in a popular government and Ochlocracie both in Church and State alike.

Ninthly, They thus reason. Whoever doe elect the Officers, they have power to ordaine them, and upon just cause to depose and excommunicate them. But the people doe elect their Officers: Ergo. Answer. The Major is denied; for first, election is no act of power; suppose it to be a priviledge, yet there is no Jurisdiction in it at all, but Ordination is an act of Jurisdiction, it is an autho-Answ. Election ritative mission, and putting of a man into a spiritual Office. The people, though they have the right and possession by Scripturall practife of the one, yet they never had either the right or the possession

possession of the other. Secondly, suppose the Maxime were true, whereof yet I much doubt, unlesse it be well limited, Ejus est destituere cuius instituere, that they who give authority, have power to take it backe againe; yet we deny that the people who elect, give any authority or office at all, their election is at most but an Antecedent Sine quo non; it is the Presbytery onely who by their Ordination doe conferre the Office upon the elect person, vel enjustery and regite, vision may lot near

Finally. They argue, No act of Jurisdiction is valid without the 10, The peopeoples consent; Ergo, to every act of Jurisdiction the peoples ple must be presence and concurrence is necessary: Answer. The Antecedent present and in many cases is false; a gracious Orthodoxe Minister may be or consent to edained a Pastor to a Hereticall people against their consent: an Indgement. Hereticall Pastor, who bath seduced all his flocke, may be remo. Answer It is ved from them against their passionate desires to keepe him: but not so, and if it the Consequent is more vitious; where ever consent is requisite, were, yet it intheir presence, much lesse authoritative concurrence, is not nepower of Juriscessary: all the souldiers are not present at the Counsell of War, diction. and yet the decrees of that Counfell of War cannot be executed without the consent and action of the Souldiers; every member. of the Church of Antioch was not present at the Synod of Jerufalem: giverse members of the Independent Congregations are absent from many Church determinations, to the which upon their first knowledge they doe agree.

pellible, the very Church univerfall and the reprolentation thereof an Occamentel Astembly. This congregative way is divine; the temblies, and be from mother Spirit. The first we know to have opposed the holy Societies were speake of were Anabaptilit, who likings a Catholicke anarchy A. H. A. Have and preffing an universal liberty, did flaive to cat in percesall the bands, as of Pointeke and O-commick union whereby Condomes and States, Cities and Families did fland,

building, the Lord hagh appointed the largest focusies that are

the from all ferviride and fimily independent or un controulable family of his ewne opinions or defines, by any inor-

for all of the Ecclesiallicite conjunction, malang every perform

# periodical of the other, Secondly, toppose the Maxime were true where were well functed, Ejas of these cause indicates, that they was give authority, have

beloner to the People or to the Presbytery,

## Independency is contrary to the Word of God.

God is the Author of the union and dependencie of particular.

8) 91 | 35 W/10 A

In the box of

· C17:557 ..

-lin lors

**國際 国际**国际

的是是由

**美国的** 

21363 300 25733

1 -5 en an

HE Divine Wildome which found it expedient for man before the Fall, nor to live alone, bath made it much more needfull for man to live in Society after his weakning by finne: Weeto bim that is alone, for if he fall who shall raise him up? The best wits of themselves are prone to errors and miscarriages, and left alone, are inclined to run on in any evill way they have once begunne: But engagement in fellowshippe, especially with the Saints, is a preservative against the beginnings of evill, and a retractive therefrom when begunne. Every gratious neighbour is a Counfellour and Pedagogue; the greater the incorporation is of fuch, the better is every Member directed and the more strengthened. Hence the goodnesse of God hath ordained not onely the planting of particular men into a small body of one single Congregation, but for the greater fecurity both of Persons and Congregations, the Lord hath increased that Communion of Churches by binding neighbour-Congregations in a larger and stronger Body of a Presbytery, or Classis, year a number of Presbyteries by the fame hand of God are combined in a Synod; neither this onely, but for the strengthening of every stone and of the whole building, the Lord hath appointed the largest focieties that are possible, the very Church universall and the representation thereof, an Occumenick Assembly. This congregative way is divine; the -dissolution of humane societies, especially of Ecclesiasticke Asfemblies, must be from another Spirit.

The first we know to have opposed the holy Societies wee speake of, were Anabaptists, who liking a Catholicke anarchy in all things, and pressing an universall liberty, did strive to cut in peeces all the bands, as of Politicke and Oeconomick union whereby Kingdomes and States, Cities' and Families did stand, so also of the Ecclesiasticke conjunction, making every person at last fully free from all servitude, and simply independent or uncontroulable in any of his owne opinions or desires, by any mor-

tall man.

Their first follower among the reformed, was one John Mo- From them rean a Persian, who in the French Churches did vent the Inde-Morellius and pendency of Congregations from Synods, and the popular go-the Tener. vernment of these Independent Congregations: But his schismatick pamphlet came no fooner abroade then the French Divines did most unanimously trample upon it. In their generall Assembly at Rochell, most Reverend Beza Moderator for the time, and in their next Assembly, Learned Sadeell with others, did so fully confute these Anabaptisticke follies, that thereafter in France this evill Spirit did never fo much as whisper; only in Holland, in the Arminian times, it began to speake by the tongue of Grotius, and others of his fellowes, who being conscious to themselves of Te nets whereunto they despaired the assent of any Synode, year fearing to be prejudged in the propagation of their errours by a crosse Sentence of a Nationall Assembly, did set themselves to call in question, and at last to deny the Authority and Jurisdiction of all Church meetings. But when the goodnesse of God in that happy Synode of Dort, did crush the other errours of that Party, this their fansie did evanish, and fince in these bounds hath beene buried in Oblivion. By what meanes this Anabaptiflicke roote which neither France nor Holland could beare, when Grotius and Morellius did affay to plant it, doth thrive so well in England, after Browne and Barrow with their followers did become its dreffers, I have declared at length before.

However the Novelty of the Tenet, the Infamie of its Au-Laying afide thours, the evill successe it hath had where-ever yet it hath set all prejudice up the head, doth burden it with so just contempt, that all fur- we will reason ther audience might be denyed thereto; yet in this impudent and the matter. malapert age, where the greatest absurdityes will importunately ingyre themselves, and require beleefe as unanswerable and most convincing truthes, unlesse in a full hearing their naughtinesse be demonstrate, we are content without all prejudices to reason the matter it selfe from the ground, and to require no man to hate this errour for its Authours, or any externall confideration, unlesse it be clearely showne to be contrary to the revealed will of

The state of the Question hath no perplexity, if its termes were The state of cleared. The Brownists affirme that every Parish Church, that the Question every cleared.

Grotius learned

every single Congregation, is Independent from any Presbytery, any Synod, any Assembly: This we deny, affirming the true dependence and subordination of Parochiall Congregations to Presbyteries, and of these to Synods: to which we ascribe power,

authority, and Jurisdiction.

Before we fall to reasoning, let us understand the words, which in this debate doe frequently occurre. First, What is a Parochiall Church, or single Congregation. Secondly, What is its independencie. Thirdly, What is a Presbytery, and a Presbyteriall Church. Fourthly, What is a Synod. Fifthly, What is Authority and Jurisdiction Ecclesiasticals. We intend no definitions, but such popular descriptions as may make cleare what

the parties use to understand by these words.

A particular Church, a Parish or Congregation in this Question, is taken for a company of faithfull people, every one whereof in the face of the whole Congregation, hath given so cleare tokens of their true grace and regeneration, as hath satisfyed the minde of all: A company, I say, incorporate by a particular Covenat and Oath to exercise all the parts of Christian Religion, in one place under one Pastor. Our Opposites affirme, that in one Church there must be but one Pastor, assisted indeede with a Doctor, and three or source Elders, yet no more Pastors but one. They will admit into a Church no more people then commodiously, and at their ease, may convene in one house; how few they be they care not; ten families, or forty persons to them are a faire Church: you have heard that some of their Churches have beene within the number of source persons.

Independencie is the full liberty of such a Church to discharge all the parts of Religion, Doctrine, Sacraments, Discipline, and all within it selfe without all dependence, all subordination to any other on earth, more or sewer, so that the smallest Congregation, suppose of three persons, though it fall into the grossest heresies, may not be controlled by any Orthodoxe Synod, were

it Oecumenicke of all the Churches on earth.

A Presbytery, as it is called in Scotland, or a Classis, as in Holland, or a Collogue, as in France, is an ordinary meeting of the Pastors of the Churches neerly neighbouring, & of the ruling Elders deputed therefrom, for the exercise cheifely of discipline, so farre

as concernes these neighbouring Churches in common,

A Presbyteriall Church, is a company of Professors governed by one Presbytery, who for the exercise of Religion meete in di-

verse places, or who have moe Pastors then one.

A Synod; is a convention of Pastors and Elders sent and deputed from diverse Presbyteries, meeting either ordinarily or upon occasion for the affaires that are common to those that fent them.

Ecclesiasticke Jurisdiction, is a right and power, not onely by advise to counsell and direct, but by authority given of God, to injoyne and performe according to the rule of Scriptures those things which concerne the Ordination of Ministers, the deciding of Ecclesiasticke Causes, the determination of Doctrines, the inflicting of Censures, &c. The signification of these words, being presupposed, the state of the Question, or minde of the

parties, cannot be obscure.

The first Argument for the truth, I cast into this Forme; Every The fingle Independent Church hath alwayes, and ordinarily, the right of Or- Congregations dination, and power to lay hands on Pastors. But, no single Con- are not Indegregation, or Parochiall Church hath that right and power. Ergo, ved; first, from No fingle Congregation is an Independent Church. The Major 1 Tim 4.14. is not questioned by the adverse party, for they place the nature because they of their Independencie in a right and power intrinsecall and est- have not the fentiall to every the least Congregation of Ordaining, Deposing, nation. Excommunicating, and exercifing all acts of Jurisdiction upon all their owne Members, as well Pastors as others. I said always, and ordinarily, for we question not now what at some times in some extraordinary cases may fall out to be lawfull and necessary, not onely to fingle Congregations, but even to fingle persons: Also the power which our adverse party disputeth for, is not Hypotheticke, which fometimes on supposition of such and such cases belongeth to a Church, but absolute, which is inherent to every Congregation at all times.

The Minor we prove thus: What is proper to a Presbytery, the Ordination beright thereof belongs not to any single Congregation: But Or-longs to the dination, and imposition of hands is proper to a Presbytery, as appeareth from I Tim. 4. 14. Neglett not the gift that is in thee, which was given thee by Prophesie with the laying on of the hands of

Nn 2

Presbytery, which he will have to remaine in it, and not to be removed therefrom, not withstanding sundry extraordinary cases which might have excused the removeall of it. For Timethy was a Pastor not altogether ordinary, and inferior, but an Evangelist; he had for the ground of his Office the extraordinary call of some Prophets; when he was sent out to Preach, Paul himself laid hands upon him; notwithstanding all this, that the due and just right of the Presbytery might be proclamed, the Apostle marketh that the gift, office, and grace of Preaching the Gospell was conferred on Timothy by the laying on of the Presbyteries hands.

For the proof of the last Major, we need not much descant on the Word Presbytery, and the fense of it in the fore-named place." nor to refute the milinterpretations which some make of it, especially they, who under the mif-alledged authority of Calvin, would understand not the convention of any men, but the Office of a Presbyter, as if an Office or any accident could have had hands which might have been laid on Timothies head. Paffing therefore such digressions, we prove the Major in hand, thus: No fingle Congregation is a Presbytery, nor any wayes necessarily hath a Presbytery within it felfe; yea if our adverse party may be beleeved, no Congregation can have, at least should have in it selfe such a Presbytery whereof Paul speaketh. Ergo, What is proper to a Presbytery, the right thereof may not be usurped by any fingle Congregation. Of the consequence there is no doubt: the Antecedent hath three parts: onely the first is needfull to be proved; but for more abundant fatisfaction, we shall assay to prove them all.

No Congregation is a Prefbytery.

The first, thus; A Presbytery is a member and part of a Congregation according to our adverse party (we love not to strive for words, be it so that the meeting of a Minister and Elders governing single Congregations, which we call a Session, as over-Sea it is called a Consistory, may goe under the name of a Presbytery) Ergo. No Congregation is a Presbytery. The Consequence is clear, for no member may be affirmed in the Nominative of its owne whole, especially Heterogeneous: the body is not the head, the singer is not the hand; the doore or the Window is not the house. Concerning the second part of the Antecedent, that no Con-

gregation

gregation hath a Presbytery any wayes necessarily within it felte, No Congregathis is cleare from the common practife of our adverse party: tion hath withvery oft their Churches have neither Session, nor Pastor, nor cessarily a Pref-Doctor, nor Elder at all; they make not any of the Officers ne- bytery. ceffary parts of the Church, either effentiall of integrall, without the which the Church may not subsist: yea, as the most learned and most acute Mr. Rutherfoord hath well observed, pag. 272. their grounds take away the necessity of any Ministery at all. Mr. Paget tells us that their cheife and Mother-Church at Amflerdame, through the mif government of their Pastor, Mr. Car, hath wanted now for some yeares both a Doctor and Elders and a Sellion, or Congregationall Presbytery.

But the pith of the Argument is in the third part of the Ante- No fingle Concedent, that no fingle Congregation can have, or (which is all gregation one when we speake of right and wrong ) ought to have within ought to have it selfe Pauls Presbytery. This we prove. No single Congregati- within it selfe on may, or ought to have more Pastors than one. Ergo, Neither tery. Pauls Presbytery. The Antecedent is the Doctrine of our adverse party. The Consequence leaneth on this Proposition; In Pauls Presbytery are more Paltors, which thus is proved: Where there are many layers on of hands on Pastors, there are many Paftors: But, in Pauls Presbytery are many layers on of hands on Pastors: for in the alledged place, not one, but many lay on their hands with Paul on Timothy. The last Major leaneth on this ground, that onely Pastors lay hands on Pastors, so that many laying hands on Paftors, must be many Pastors, and by Conscquence, in one Congregation, where there are not many, but one onely Pastor, (yea none at all whensoever by imposition of hands a new Paftor is to be ordained to that Congregation.) the act of Ordination cannot be lawfully performed by the proper members of that Congregation.

That which alone remaineth to be proved, that onely Paftors Onely Paftors lay hands upon Pastors, is cleared by an Induction, against which lay hands on no instance can be brought. a Tim. 5. 22. Lay bands suddenly on Pastors. no man. 2 Tim. 1.6. Stirre up the gift of God that is in thee, by the putting on of my hands. Tit. 1.5. I left thee in Creete that thou fouldest ordaine Elders. Acts. 13. 1.3. Certaine Prophets and Teachers laide their hands upon them, and seut them alvay. Atls. 14. 23. They

Nn 3

ordained them Elders in every Church. In all these places both the first Ordination, and posterior Mission to preach the Gospell, is the Act onely of those who were Pustors, neither else-where

reade we that it was otherwise.

The fecond Argument from the Apo-Stolicke Churches which exercifed full jurisdiction, the Presbyteriall and not Pare. chiall.

The second argument: Every Independent Church, exerciseth ordinatily within it selfe, by its owne members all acts of Ecclefiafticke Jurisdiction. But, this no fingle Congregation doth ordinarily. Ergo, no fingle Congregation is an Independent Church, Onely the Minor is dubious, which we prove thus; Every Church ordinarily exercifing all acts of Ecclefialticke Jurisdiction is Preschiefe whereof, byteriall: But, no fingle Congregation is a Presbyteriall Church. af not all, were Ergo, No fingle Congregation exercifeth ordinarily all acts of Ecclesiasticke Jurisdiction. The Miner is cleare from the nature of a fingle Congregation and Presbyteriall Church, as in the stateing of the Question both were described. The Major is proved by a full Jurisdiction of all the Churches which in the New Testament we reade to have had the first exercise of all Ecclesiasticke Jurisdiction. That all such were Presbyreriall and not Congregationall, We prove it thus; A Church which cannot all convene in one house for the publicke Service of God, a Church which hath more Pastors then one, is Presbyteriall, not Congregationall, according to the grounds of our Adversaries. But all the Churches we reade of in the New Testament to have had the full exercise of all Ecclesiasticke Jurisdiction, did meete in more places for divine worshippe, and had more Pastors then one. This we demonstrate of the cheife, the Church at Jerusalem, Sameria, Rome, Corinch, Ephefus, Antioch; neither can a reason be given why the rest of the Scripturall Churches should not be of the same kind.

Beginne with the Mother-Church of Jerusalem. A company confilting of many thousand persons, and wanting a publicke house of meeting, could not convene into one place for worshippe: for this very day when Christians have gotten most stately and spacious Palaces for Churches, hardly one thousand can commodiously be together for solemne worshippe; and if we looke to the practife of our Adversaries, a few score of men

will be a large Church.

As for the State of the Church at Jerufalem. First, It is granted that for many yeares after the Apostles, neither it nor any other company 2 21 21

Such was the Church at 45rusalem,

company of Christians in any part of the world had a publicke place of meeting. Secondly, That this Church did confift of many thousand people, the following places prove. Atts 2. 41. The same day were added unto them about three thousand. Also chap. 4. 5. The number of the men were five thousand. And where there were fo many men, if yee looke to the ordinary proportion, there were of women and children twice or thrice fo many. Neither did that Church stand at the named thousands, for Alls 5. 14. more multitudes both of men and women were added to the Church, and the number of the Disciples was yet more multiplyed, chap. 6. 1. Also that which we reade chap. 2. 47. The Lord added to the Church daily, seemeth to have continued for a long

To that which is replyed by some, that a great part of the named multitudes were strangers, and not Inhabitants at Ferufalem, and so no Members of that Church'; We answer, that this is said without warrant. That of the three thousand mentioned in the third chapter, some part were strangers, we will not deny to be likely; but that the most part were so, or that of all the thousands named in the fourth, fifth, and fixth, any one was a stranger, it

cannot be proved from the Text.

As fer that which they bring from the 2 chap. v. 44. All who How the beleeved were together: as if the whole Church had alwayes come Church com to one place for the publicke worshippe. We say that it was simply meth togetherimpossible for three thousand people, not to speake of twenty thousand and above, to meete in one private house, for they had none publicke, neither did they in the streetes celebrate their Sacraments. So we are necessitated to take the Churches being together, one of three wayes; either for the conjunction of their mindes, as the following words doe import (they continued with one accord in the Temple) or else their meeting together must be understood distributively in divers places, not collectively in one, as the words in hand will also beare where the celebration of the Lords Supper, and breaking of bread is faid to be not in any one house onely but from house to house. The Church meeteh in a third way together when not all the members but the Officers with a part of the people convene in a Presbytery, as appeareth from the 15 and 21 chapters.

The

Samiria allo was Presbyte-Fiall.

The Church of The case is no lesse cleare of the Church of Samaria, Alls. 8 6. 10. 12. 14. verses; the People of that City with one accord from the least to the greatest both men and women did beleeve. in such a number that the cheife of the Apostles Peter and John. were fent from forusalem to affift Philip in their instruction. Could this whole City which was among the greatest of Canaan convene all to Gods worshippe in one private roome, or be ferved with one pastor, who required for a time the attendance not onely of Philip but further of two prime Apostles?

So that of Rome.

Come to the reft. The Romane Church was one Body Rom. 12.6, yet fo great that it could not meete in one private roome. For in the 16.chap, beside the Church which met in the house of Aquila v. 5. there are a number of houses set downe, in which, besides divers Saints named, there are many others also unnamed which worshipped with them, v. 14. 15. So great were the multitudes of Christians then at Rome that their fame was spread over all the world. chap. 1. 8 and chap, 16. 19. In the City of Rome were many hundred thousand men, the halfe of which according to Terenllian, were Christians the age after the Apostles; and a little after Cornelius recordeth that more then forty Preachers did attend the instruction of that people who yet had no publicke place of meeting.

And of Corimir.

The same was the case of the Church at Corinch at its very beginning, Alls. 18. 8. It did confift of a multitude both Iewes and Geneiles; befide all which, God had much people in that City.v. 10. which by the continual labours of Paul for 18 monthes were converted, v. 11. for whose instruction beside Paul, Apollos, Timothem, a great number of other Doctors attended, 1 Cor. 4.15. not to speake of a multitude of false Teachers; they had also a number of idle and vaine Teachers who kept the foundation, but builded upon it hay, Rubble and timber. Could all these meete together in one private place? unlesse yee would understand their meetings distributively, or for the convention of their Officers with a part of the people for discipline.

And of Epbefus.

Alfo at Ephofin was but one Church. For Alls. 20. 17. Paul called to him the Elders of that Church, in the singular; yet that in Ephelies there was fo great a number of Christians as could not commodiously serve God in one private roome, it seemes most cleare:

cleare; for in that most noble Mart Town Paul did preach whole two yeares. Alts 19. 10. yea he ceased not day nor night for full three yeares, chap. 20.3 1. The feare of God fell on all that people both Tewes and Gentiles, and the name of fefus was magnified, chap. 19.19. So great a multitude even of Scholars was converted that the Profeffors of curious arts alone did make a fire of Bookes to the value of 50000 peeces of filver: fo mightily grew the word of God there v. 20. Further, in the Church of Epheliss were many Pattors; for Alls. 20. 17. Paul called for the Elders, not one onely. That divers of these if not all, were Pastors and Doctors, it appeareth from v. 28. where they are appointed by the Holy Ghoft, to be feeders of the flocke and get a Commission to oppose false Doctors, about the which they went faithfully, as the Lord beareth them witnesse. Revel. 2.2. Now the charge of the Doctrine to try and examine false Teachers, lieth principally on Preachers.

This is alike true of the Church of Antioch: The hand of the Lord was in the City, and a great number beleeved, Afts 11.22. Alfo of Ami-Thereafter by Barnabas labour there was much people added. ocy and the v. 24. yea, by the joyned paines of Barnabas and Paul for a yeare reft. together, there was such a multitude converted, that the name of Christians was first imposed upon them. Here, as in the Metropolitane City, not onely of Syria, but of all Afia, befide Barnabae, Paul and other Prophets, v. 27. Peter also, and many other Doctors had their residence, Gal. 2.11. It were too long to speake of the rest of the Apostolicke Churches, whose condition was not

whike the former of the automatic of the body dent

Our third Argument: No Synod bath authority to impose Our third ar-Decrees upon an Independent Church: But, some Synods have gument from authority to impose Decrees upon particular Churches, whether the subordina-Presbyteriall or Congregationall. Erge, Particular Churches, Church of Axwhether Presbyteriall or Congregationall, are not Independent, tiech to the The Major is not controverted; our adverse party acknowledgeth Synod at Feruthe lawfull use and manifold fruits of Synods: They grant it is laten Att 15. the duty of every good man, and much more of every Church, and most of all of a Synode consisting of the Messengers of many Churches, to admonish, counsell, perswade, and request parricular Churches to doe their duty. But, that any company on earth, even an Occumenicke Synod, should prefume to enjoyee with autho-

onely advise but command. The Decrees of the Synad at their first making had onely littlest at the transport of transport of the transport of the transport of tra

holy Scripture, and are become a part of the Bible; for a world of Acts meerely indifferent, and which without doubt in their Originall had no more then Ecclefialticke Authority, are Regifred in Scripture. Was the Presbytery of Laftraes laying on of hands on Timothy any other then an act of Ecclefiasticke Ordination? The Decree of the Church of Corineb for the incestuous mans Excommunication, or relaxion after Repentance, was it any more then an act of Jurisdiction meerely Ecclesiasticke? Pauls circumcifion of Timothy, his Vow at Cenchrea, the cutting off his haire at formalem, were free and indifferent actions: The nature of these things, and many moe of that kinde, is not chanthe Booke of God, Neither also is the of the Decrees at Jerusalem proved by ged by their Registri meerly Divine Anthor this, that in their first framing they were grounded on cleare Scripture, and after proclamed in the name of the holy Ghoft; for that is the condition of the lawfull Decrees of all gracious Synods. Did not of old the Fathers of Nice, and of late the Fathers of Dort, through the infpiration of the holy Ghoft, who remaineth with the Church, especially with gracious Synods to the worlds end, pronounce from the holy Scripture their Decrees of the Godhead of Christ against Arrive, and of the grace of God against Arminim? Shall we for this cause ascribe to the Canons of Nice or Dore any greater authority then Ecclefiastick and Humane? Howfoever, that the Apoltles in framing the Canons at Ferufalem did proceede in a way meerely Ecclefiastick, and farre different from that they used in dictating of Scripture, and publishing truthes meerely Divine, appeareth from this; first, that these Canons were brought forth by much Disputation and long discourse; But, Divine Oracles without the proces of humane Ratiocinations are published from the immediate inditing of the Spirit, 2 Pet. 1.21. The Prophesie in old time came not by the will of man, but the hely men of God spake at they mere moved by the hely Ghost. Secondly, Oracles meerely Divine are published onely in The Decres the name of God, Thu faith the Lord; but, these Canons are proclamed, not enely in the name of God, but also in the name of man. It formeth good to the holy Ghost, and to m. Thirdly, the Oracles of God are diffared to the Church by the Ministry only of the The right as Prophets and Apolities, and men inspired with an infallible Spi-

rits Ephof. 2. 20. Being built upon the foundation of the Prophets and Apostles. But, the Canons of that Synod, Acts, 13, are declared to be the worke, not onely of the holy Ghoft, and the Apolities but alfo of the Elders, and of all who Voyced to them. So it is cleare. that in the making of these Canons, the Apostles, as else-where oft, did come downe from the eminent Chaire of their Apoltolike and extraordinary authority to the lower place of Ordinary Paltors, that in their owne persons they might give an example to ordinary Pastors in what manner holy Synods might be rightly celebrated to the worlds end. Had not this beene their end, how easie had it bet ne either for Paul or Barnabas at Amioch, without the toylesome voyage of a long journey to ferwalen, or for Peter or folin, or fames, or any one of the Apostles at ferufalem, without the superfluous paines of any convention or disputation, as infallible Apostles to have pronounced Divine and irrefragable Decrees of all the matters in question.

Our fourth argument. A Church subordinate is not Indepen- Our fourth ardent; but, a Parochiall Church is subordinate to a Presbyteriall gament from For a lesser Church is subordinate to a greater, as a part to its the subordinawhole wherein it is contained. Now a Parochial! Church is leffer to moe, apand the least of all Churches; Presbyteriall Church is greater. Of pointed by thequantity that the one is leffer the other greater ther is no doubt; Christ, Mar. 120 but of the matter it felf there is no question whether there be any such thing as a Presbyteriall Church. Now this was proved before and hereafter also will be more cleare; the cheife plea here is against the second major which we prove thus: A smaller number of the faithfull is fubordinate by Christ to a greater number of the faithfull. But, a leffer Church is a smaller number of the faithfull, and a greater Church is a greater number of the faithfull. The Major is proved from the 18 of Math. ver. 15. 16. 17. 18. If thy Brother trespasse against thee, core. Here the Lord in admonitions and Church-censures institutes a subordination, a gradation, a processe from one to two or three, from two or three to moe. Understand those moe not absolutely and at random, but in a society bound together by the orderly ligaments of drvine policy, fuch as we suppose the Churches to be from the smallest to the greatest till you come to the very Church Vniversall.

Here they diftinguish the Major, granting that in this place a Subordina-00 2

subordination is appointed by Christ of fewer to moe within the fame Church, but not without it. We might oppugne the application of the dittinction to the Minor, and prove that a Presbyteriall Church is a greater number of the faithfull within, not without the fame Church; for a Congregationall Church may not unfely be compared with a Presbyteriall as a part with its whole: especially if you compare the meeting of the Officers which rule the Parish with the Presbytery, these two are not extrinsecall the one to the other; for the Sessions, or Consistories or Classes, are in the Presbytery which is composed of the Commissioners from Seffions as of its owne and intrinfecall Members,

Christs Subordination is to the utmost bounds of the Church univerfall.

atrichichall er

HWO DOWN

400 -200 AV

ed abordio Children 120

But leaving this, we oppugne the ground of the distinction as it lyeth in the Major; breaking the one halfe of it upon the other. be extended to The subordination of fewer to moe in the forenamed place is established fav they within the same Church. Ergo, say we, without the same Church, we meane with them without the same Parockiall Church: the consequence we prove by three arguments. First, there is a like reason for the subordination of fewer to moe without the same Church as within the same; for the cheife reafon why the Lord ordaines us in admonitions to proceed from one to two or three, from two or three-to a number fitting as Judges in the Session of one Congregation, is, because in the admonitions of two or three, more authority, gravity and wisedome are presupposed to be than in the admonitions of one alone: and that a. Delinquent is stricken with more feare, shame, and reverence by the faces and mouthes of many who fit as Judges in the name of the whole Cogregation, than he would be by the mouth of two or three onely. Doeth not this power, vertue, and weight of admonition increase with the number of admonishers, as well without as within the same Congregation? For as the admonition and centure of tenne fitting in the name of one Congregation, hath greater weight then the admonition of two or three of that same Flocke who represent none but themselves; so the admonition of thirty Ministers and Elders representing in a Presbytery fifteene Congregations, whose Commissioners they are, shall have more weight then the admonition of ten which represent but one flocke : for it is according to reason, that those thirty Members of the Presbytery should exceede in wisedome, FRIDAY III

emerits, we co

reason and e perionee de-

monthate c

shot wollot

ban viruster

vanabasa

zeale, gravity, and other qualities which adde weight to an admonition, these ten which in a Session represent one Congregation, so farre as those ten goe beyond the two or three severall per-

fons of that Congregation.

Prephits:

Secondly, unlesse in this place be established a subordination of fewer to moe, as well without as within the same Congregation, the remedy brought by Christ will be unable to cure the ill for which it was brought. The Lords meanes will be disproportionable and unequall to its end; but this were abfurd to fay of the wifelt of all Phylicians. The reason of the Major is this, Christ is prescribing an helpe and cure for brotherly offences; now one may be offended by a brother as well without as within the fame Congregation: and as well by many brethren as by one; yea, as well may we be offended by a whole Church as by one. member thereof: Now, if after the minde of our adverse party, the subordination of fewer to moe might not be extended without the bounds of one Congregation, the Lords medicine were not meete to cure very many ordinary and daily scandalls; for what if a man be scandalized by the neighbour Church? To whom shall he complaine? when the Church offending is both the Judge and party, it is likely the will mifregard the complaints that are made to her of her selfe. What if a man be scandalized by his owne Church or by the most, or by the strongest part of it? What if that Church to whom he complaineth, take part against Justice and reason with him upon whom he complaines? It will be impossible to remedy innumerable offences which daily fall our among brethren, unlesse appeales be granted, and the subordination established by Christ be extended, not onely without the bounds of one Parish, but as farre and wide as the utmost limits of the Church universall: for upon this place is rightly grounded by the Ancients, the Authority of Synods even Occumenick of all the Churches.

Thirdly, the subordination established by Christ, Matth. 18. is so farte to be extended in the Christian Church as it was extended in the Church of the Iewes; for Christ there alludeth to the Jewis practise. But so it is, that in the Iewis Church there was ever a subordination of fewer to moe, not onely within the same Synagogue, but within the whole Nation, and so within the

whole

whole Church Universall: for all Synagogues everywhere in the world were under the great Councell at ferusalem. No doubt of the Maior; the Maior is builded upon this ground, that what ever Christ hath translated from the Synagogue to the Church, especially if it be of naturall equity, hath as great force now amongst Christians, as of old among the Iemes. Now, that the subordination of Synagogues to the great Councell is of naturall equity, it appeares thus: A Synagogue was the lowest Ecclesialticke Court, the Councell was the highest; but the subordination of the lowest Court to the highest, is of natural right; for Nature hath ever dictated to all Nations, as well in things civill as religious, a subordination of the lowest to the highest.

Our fifth argument from the evill confequents, which reason and experience demonstrate to follow Independency necessarily and naturally.

Our fifth Argument: That which taketh away all possibility. of any effectuall remedy against Herefie, Idolarry, Schisme, Tyranny, or any other mischiefe that wracks either one or more Churches: is not of God; for God is the Author and conserver of truth, purity, union, order, liberty, and of all vertue; God of his goodnesse and wisedome hath provided for all and every one of his Churches, meanes and femedies, which if carefully made use of, are furficient to hinder the first arising of Herefie, Schisme, or any other evill: and when they are rifen to beate them downed and abolish them: so that what ever cherisheth these mischiefes, and is a powerfull instrument to preserve them fafe, that none with any power, with any authority, for any purpole, may get them touched, that must be much opposite to the Spirit of God, and good of the Church: But, fuch is Independencie, as both reason and experience will prove. Behold first severall Churches Suppose, which too oft hath falne out, that the Pastor becomes a pernicious Hereticke; let him beginne with the venome of his Doctrine to poyson the hearts of his people, what shall be the remedie? Independency bindes the hands of Presbyteries and Synods. Pattors of Neighbouring Congregations, have no power to binde, or expell that ravenous wolfe: in the destroyed flocke there is no Pastor, but the wolfe himselfe. Be it so that the people in their judgement of discretion perceive well enough the wickednesse of the false doctrine whereby they are comupted; yet the office, charge, and authority to cure their Paffors discase, lyeth not on them. The Spirits of the Prophets are subject to the Prophets:

Proshets: the Pastor is not to be proceeded against with censure by the people of his flocke; for fo the order which God bath eltablished in his Church, should be inverted, if they whom he hath commanded to obey should rule: and they whom he hath fet above and over the flocke, should be under it. Further, Suppose the Pastor to be most gracious, what if the flocke, or the greater part of the flocke become so wicked as to abuse their Paftor, or to abuse the most godly of the Congregation ? What if a wicked spirit of Heresie, Schisme, or Tyranny, set the most part of the flocke against God, against their gracious Pastor, and the godly of the flocke; what shall be done in this pitifull, and very possible, yea, oft contingent case? Independency closeth the doore of the troubled Congregation, that no man may goe out to crie for any powerfull helpe to Neighbours, though their kindled house should burne them all to death; within there is no remedy; for all must goe there by the number of voyces, and the most part oppresseth the best, the most wicked goe on against the Councells, the intreaties, the prayers of the rest, and cease not till they have either corrupted or cast out their Pastor, Elders, and all of their fellow-members who are constant in goodnesse, that fo their wickednesse without controle may domineere in the whole fubdued Congregation, So long as Independency standeth, so effe-Audlauthoritative or powerfull helpe can possibly be found for the prefervation of any fingle Congregation against ruine and totall svbversion.

Further, Independency hazards the being of all Churches as well as of every one. For who shall hinder any member of a corrupted Congregation to infect all the Neighbour Churches with the poyson of his doctrine and manners? If a ramping Lyon, a viperous Serpent, a crafty Fox should goe and devoure all the Lambes of the neighbour flocks; Independency doth hinder any order to be taken with that limbe of Sathan; no sword of censure can be drawne against him, he must be referred absolutely to his owne Congregation; other Churches may intreate, advise, and pray him not to make havocke of them; but should he trouble, infect, and destroy twenty, an hundred, a thousand neighbour Congregations, no Ecclesiasticke censure may passe upon him but by his owne Church: and when complaints of him come to his

PP

OWNE

Meiner the

singles of dia

authority of

can reinely

shele er ille.

the Maxifirm

owne Church, his misseedes there are excused, defended, commended; his Heresies are proclamed found doctrine, his devouring of soules is declared to be zeale and painfulnesse to winne soules to G H R I S T

Our Argument is backed by experience, as well as by reason The first Independent Church we reade of, was that company which Mr. Browne brought over from England to Middleborough how long did it frand before it was destroyed by Independency when once Anabaptifticke novelties, and other mischiefs fell among them, there was no remedy to prevent the companies diffolution. When Mr. Barow and his fellowes, affaied at London to erect their Congregation, the fuccesse was no better; their Ship fearce well fet out was quickly split upon the Rocks; was foone diffipate and vanished. When Johnstone & Ainsworth would make the third essay, and try if that tree which neither in England nor Zealand could take roote, might thrive in Helland at Amsterday where plants of all forts are fo cherished, that few of the most maligne quality do miscarry; yet so singular a malignity is innate in that seede of Independency, that in that very ground, where all weedes grow ranke, it did wither : within a few yeares new Schismes burst that small Church asunder : Johnstonn with his halfe and Ainfworth with his made feverall Congregations neither whereof did long continue without further ruptures; Behold who please, with an observant Eye these Congregations which have embraced Independency, they shall finde that never any Churches in fo short a time have beene disstaced with for many, to unreasonable, and so irreconcileable schiffness and a mountained and that and or not paramo beautiful

Neither the duties of charity, nor the authority of the Magistrate can remedy these evills.

Against these inconveniences they tell us of two remedies, the duties of charity, and the authority of the Magistrate; but the one is unsufficient, and the other improper. The duties of charities are but mocked by obstinate Hereticks and heady Schismaticks; to what purpose are counsells, rebukes, intreaties imployed towards him who is blowne up with the certaine persuasion that all his errors are divine truthes, that all who deale with him to the contrary are in a cleare error, that all the advices given to him are but the words of Satan from the mouthes of men tempting him to since against God?

As for the Magistrate, oft he is not a Christian, oft though a Christian, he is not Oxthodoxe, and though both a Christian and Orthodoxe, yet oft either ignorant or careleffe of Ecclefialtick affaires; and however, his helpe is never fo proper and intrinfecall to the Church, that abfolutely and necessarily she must depend thereupon. Now all our Question is about the ordinary, the intemall, the necessary remedies which Scripture ascribes to the Church within it selfe, as it is a Church, even when the outward

hand of the Magistrate is deficient or opposite.

Our fixth and last Argument: That which everteth from the Our last Arguvery foundation the most effentiall parts of discipline, not only of ment. Indeall the reformed, but of all the Churches knowne at any time in pendency is any part of the world, till the birth of Anabaptifine, it cannot be the discipline very gracious. But, this doth Independency: The Minor is cleareby that ever was induction: That the Government of the Scottiff Church by Sy- knowne in nods, Presbyteries and Sessions sworne and subscribed of old, and Christendome late by that Nation in their folemne Covenant; that the same discipline of the Churches of France, Holland, Switz, Geneva, as also the Politic of the High Dwich and English, and all the rest who are called Reformed, is turned upfide downe by Independency, no man doubts; for this is our Adversaries gloriation that they will be tied by no Oathes, Covenants, Subscriptions: they will be hindered by no authority of any man, no reverence c fany Churches on earth, to separate from all the reformed, that so alone they may injoy their divine and beloved Independency.

If you speake of more ancient times, either the purer which followed the Apostles at the backe, or the posterior impurer ages; that the Politic of these times in all Churches, Greeke and Latine, is trodden under foote by Independency, all likewise doe grant : and how well that new conceit agreeth with the discipline prachiled in the dayes of Christ and his Apostles, or in the dayes of Mofes and the Prophets, the preceding arguments will shew. I confelle fuch is the boldnesse of the men, against whom we now dispute, that although they glory in their contempt of the authoritie of all men dead and living: yet they offer to overwhelme us with teltimonies of a number, as well ancient as late Divines: But who defire to fee all that dust blowne back in their own eye

PD 2

who

enlydenouses

who raised it, and the detorted words against the knowne mind and constant practise of the Authors, clearely vindicated and retorted, let them be pleased to take a view of Mr. Pagets Posthume Apologie, where they will finde abundant fatisfaction in this kinde.

The first Ob. lection or Argument for Independency from Mat. 18

pendency is

lle or membro

the discipline

SUN TOND TENT

Christendome

1 12 5 25

neber ferte.

For the other fide, a great bundle of arguments are also brought. we shall consider the principall. First: To whom Christ hath given the right of Excommunication the greatest of all censures. they in all other acts of urifdiction, and in all acts of Ecclefia-Sticke discipline, are Independent : But, Christ hath given the right of Excommunication to every Congregation, and to these alone. Breo, &c. They prove the Minor. Unto the Church Christ hath given the right of Excommunication Mat, 18. Goe tell the Church, if he beare not the Church, let him be to thee as an Ethnicke : But every Congregation, and it onely, is the Church, because in the whole Scripture the word Church where ever it is not taken for before the d the Church univerfall, or invisible, is ever understood of a single Congregation, which in one place with one Pastor serveth God. Answer. Passing the Maiors, we deny the Minors, and affirme that nowhere in Scripture the word Church may be expounded of their Independent Congregation, and least of all in the alled-ged place; If we will advise either with the old or late Interpreters, or with the best or most learned of the Adversaries themselves, who affirme with us that by the Church Matth. 18. no Congregation can be understood, unlesse we would bring in among Christians most grosse anarchy, except we would set down on the Judgement-feates of the Church every member of the Congregation, men, women, young, old, the meanest and weakest part of the people to decide by the number, not the weight of their voyces the greatest causes of the Church, to determine fenally of the Excommunication of Pastors, of the nature of haresic and all doctrine, and that with a decree irrevocable from which there may be no appeale, no not to an Occumeniske Synod. Wherefore belide the rest of the Interpreters a great part of the Adverfaries by the Church in this place understand no whole Congregation, not the most part of any Congregation, but a select number thereof, the Senate or Officers who cognosce and discerne according to the Scriptures.

This is enough for answer to the argument: but if further it be inquired, the Senate of which Church is pointed at in this place, whether of a Parochiall Church, or Presbyteriall, or Nationall, or Occumenick or of all these, Ans. It seemeth that the Senate of all the Churches must here be understood, and especially of a Presbyteriall Church, at least not of a Parochiall onely and independently as our Adversaries would have it. By no meanes will we have the Session of a Parish prejudged, and are well content that the authority of Parocheall Churches to handle their owne proper affaires should be grounded upon this place; onely we deny that from this place a Church-Session hath any warrant to take the cognition of things common to it felfe with the Neighbouring Congregations, or yet to governe her proper affaires absolutely and independently fo that none may attempt to correct her when fhe erreth, or by censure to put her in order- when she beginneth by herefie schisme and tyranny to corrupt herselfe and others.

That in this place principally the Senate of a Presbyteriall Church is understood, is cleare; for of such a Church Christ here speaketh, as were the Churches at ferusalem, Antioch, Corinth, and others in the new Testament, which we preved before to have bin presbyteriall. The Senate of such Churches attending on government and disciplin, is here called the Church, as elsewhere, Ass. 5.20. It seemed good to the Apost ics, Elders and whole Church. The Church met to cognosce on the questions from Antioch, cannot be understood of all the thousand Christians at ferusalem; it must then be taken for the Presbytery to which the cognition of such questions doth belong. In the fourth versus of the same chapter, Paul is said to be received of the Church, the word may well be expounded not of the whole Body, but of a select number thereof; even the Presbytery; as in the 21 he is said to be received of the Apostles and Elders, before the multitude had met together.

Only observe that however we affirme the Senate of a Presbyteriall Church cheifely here to be established, yet we understand not this in a way independent from Provinciall, Nationall, or Occumenicke Synods; for all these meetings in their owne place and order, are also grounded on this passage, as before hath beene declared.

Their second objection: The practise of the Church of

The second Objection is taken from the practise of the Corimbians, excommunicating the incestudies man.

Corineb, approved by the Appoltles is the due right of every Parochiall Church and fingle Congregation ; But, the censure of Excommunication was the practife of the Church of Gorinth approved by the Apostle, I Cor. 5.12,13. Doe we not indee them that are wishin? therefore put away from you that wicked person. This judgement is authoritative, and this putting away is the centure of Excommunication, cutting off from the body of Christ, which censure is here committed unto the Corinthians, being gathered rogether in one, vers.4. and so to them all, and every one of them: for to them all the Epifele is written, and not to the Presbyrery onely. Anfw. The Maior must be denied for two causes; First, The practife of the Corinthians was grounded not onely upon the expresse command of the Apostle, but also on the singular presence of the Apostles Spirit and authority with them in pronouncing the fentence of Excommunication against that incestuous person, v.3. I as present in Spirit have judged already. This singular priviledge of the Corinthisms is not a ground of common right to every Church who wants the authority of the Apollies expresse command and fingular presence. Secondly, we may not argue from the Church of Corinth to every Congregation; for it is proved before, that the Church of Corineb was not Congregationall but Presbyteriall, confifting of fo many as could not meete commodioufly in one private roome; also it had within it selfe a Colledge or Senate of many Pastors, Elders, and Prophets; to fuch a Church we grant willingly the exercise of all acts, both of Ordination and Jurisdiction.

The Miner also cannot be admitted but with a double distinction; the act of Excommunication is given to the Church of Corimb, not according to its whole, but according to the select part, to wit the Presbytery thereof. It maketh nothing against this, that the Epistle is written to the whole Church; for what is written to the whole Church indefinitely, must be applied according to the matter and purpose, sometime onely to the Pastors excluding the people: sometime onely to the people, excluding the Pastors: sometimes to both together, to Pastors and Flock. The fust Epistle, Chap. t. vers. 12. Every one of you saich, I am of Paul, I am of Apollos, and of I Cephae; this cannot be taken of the Pastors, but of the people following Schismatically some one, some another

Fire fourth

Objection

Rule of the

Chaich of

The consess

allele's beis

another of the Pastors. Likewife, Chap. 4. verf. 1. Les a man fo count of su as of the Ministers of Christ, must be taken of the people, as Chap. 3. verf. 12. (Now if any man build on this foundation gold, filver, precious stones) is to be understood of the Pastors, as Chap. 4. verf. 2. Also is is required in Seewards that a man be found faithfull; but the most of the other places are to be expounded of both. Now that the preceding passages concerning the Church-censures, are not true of the whole Congregation, it appeares; for beside the absurdity of confusion & Anarchy, it would follow that very women have right judicially to Depose, and Excommunicate by their voyces their Paltors, which the very Adversaries professe to reject as absurd, albeit not congruously to their Tenets; for it is not reasonable that the right which from these places they ascribe to every member of the Church, should be taken away from women, upon this onely reason that in I Tim, 2. 11. a commandement is given to the women not to teach. but in filence to learne; for us the brethren of our Adverfaries, the Anabaptifts have marked, that place taketh away from women the publicke charge of Preaching, but not of speaking in judgement or giving their voyce in Church-judicatories. Surely nowhere absolute silence in Church-judicatures is injoyned to women; we truly give the power of witnesling, and of felfer defence as well to women as to men in all Church-judicatories. However that the centure of the incestuous man was not inflicted by the whole Church, it appeares from the 2 Epift. Chap. 2.ver. 6. Sufficient to such a man was the punishment which was inflitted of Who were these many but the Officers who were set overthe Church in the Lord?

Another distinction also would be marked, that whatsoever right we ascribe to the Church of Gorinth, whether according to its whole, or according to any of its parts, whether we take it for a Presbyteriall or a Parochiall Church, all that right is to be understood not absolutely, nor independently, which here is the only question. For the Church at Corinth had no greater priviled-ges then the Church of Antioch. Now that in a dubious and controverted case, and in a common sause the Church of Antioch was

subordinate unto a Synode, it was before proved.

Chiadae :

Their third objection. That which the Holy Ghoft gives unto

The third Obicction from
the example of
the feven Churches of Afia.

the seven Churches of Asia, must be the right of every single Congregation. But, the Holy Ghost gives unto the seven Churches of Asia all Ecclesiasticke Jurisdiction within themselves. Revel. 2.2. Thou canst not beare with them which are evill, and then hast tryed them which say they are Apostles, and hast found them lyars. And ver. 14. I have a sem things against three, because thou hast there them that hold the doctrine of Balaams. And ver. 10. I have a sew things against thee, because thou hast to teach. Here the Churches of Ephesses, Pergamus, and Thyatira, are prayled, when they proceeded with censure against those who deserved it: and are disprayled when they held in the sword of excommunication, and did not cast our Heresicke and prophane persons.

Answ. Both the Propositions are vitious: The Maior because the Churches in Afia were Presbyteriall, not Congregationall. This we proved of Ephefus; and we know no reason why the rest should not be of that same condition. Secondly, Albeit the Churches of Afia at that time in the first preaching of the Gospell, and so in the great paucity of Churches should have had no Neighbours with whom commodiously and ordinarily they could keepe fociety : what is that unto the Churches of our dayes, who live in the midst of many Sisters? The Minor also may not be granted; for that which the Text afcribeth to the Angell, may not by and by be applyed to every Member of the Church. We grant that great reason and many authorities doe prove and evince that the Angels in those places cannot be expounded of the fingle persons of Bishops, but of the whole body of the Presbytery in the which there was one man chosen by the Suffrages of the rest President for a time; but that by the name of Angel should be understood every Member of the Church, no reason will carry it. Belide, there is no confequence from one act of reproofe to the whole right of Ecclefialticke governement even in every case; for a common cause and an appearance of errour and many other things, will inforce a necessity of subordination.

The fourth
Obiection
from the practife of the
Church of
The falonica
and Colosse.

Their fourth argument: The right of the Church of Thessand Golosse belongs to every Church: But, the Church of Thessand Golosse had right to exercise every part of Ecclesia-sticke disciplines within their owne bounds. Of the first, see 2 Thessalvians 3.6. Wishiraw your selves from every Brother

which walketh diforderly, and ver. 24. Note that man, and have no company with him that he may be ashamed. Of the second, see Col. 2. 5. Foring and beholding your Order. Anf. Let the Major be true of all the Churches of the same Species and Nature with these of Thefalonica and Coloffe, that is, of all Presbyteriall. That the Church of Theffalonica was fuch, that it had moe Pastors, it is proved from the I to the Thefalonians 5. 12. Know them which labour among you, and are over you in the Lord, and admonish you : That these were Pastors, it is the minde of the best Interpreters.

Also that in Coloffe, beside others, Epophras and Archippus did labour in the word and doctrine, is manifest from chap. 1. ver. 7. and chap. 4.17, Further, let the Major be true of all Churches of that fame state and condition with those named, to wit, when it falls out that few or no Neighbour Churches can be had with which such a society may be kept. Concerning the Minor, suppole that both the right and the exercise of all Ecclesiasticke acts were granted to the foresaid Churches, yet the question is not touched except you adde independently and in every cause and case even of aberration, and that without all remedy of appeale to any Synode; Vpon this hinge the question depends, and of this

the argument hath nothing.

Their fifth argument : That which abolishes our liberty pur- Their fifth obchased by Christs bloud, and puts upon our necke a yoke equal to jection from the Antichristian tyranny of Bishops, is intolerable: But, the de-the Episcopall pendence of Congregations upon Presbyteries and Synods doth tyranny of the fo. Anf. The Minor is false; for the subordination of Churches im- Presbytery. ports no flavery, & taketh away no liberty which God hath granted; it is Gods Discipline and Order, it is the easie yoke of Christ not to be compared with the cruell bands of Bishops, fince the one is humane, the other divine : by the meanes of the one, one man commandeth, either according to his free will, or according to the Canon-Law of the Pope; but by the meanes of the other, moe men advise in common according to the acts of the Reformed Churches grounded upon the Word of God: The judgement-scates of Bishops are meerely externall to the Church which they governe: But, Presbyteries and Synods are Courts internall; for the onely members whereof they confift, are the Commissioners of the Churches which they govern; these Churches

they

they represent, the minde and desire of these Churches they doe propose, unto these Churches they give account of all their administration, they confirme and establish the rights of Congregations, they doe not abolish nor labelactate any of them.

Their fixth obiection from the Congregations right to elect their Pastor.

Sixthly, These who have power to chuse the Pastor, have also the right of the whole Ecclefiafticke Discipline. But every Parish hath that power, Answ, The Major is not necessary; for there is a great difference betwixt the Election of Ministers, and Ministers Ordination, Deposition, Excommunication, and many other acts of Discipline: Election is no act of Authority or Jurisdiction. The Minor also is not true, if you understand it of all the members of the Congregation; for it is not needfull that Ministers should be chosen by the expresse voyce of every man, much lefte of every woman of the flocke: Yea, That Election doth not alwayes belong to the whole flocke, except ye take election as many feeme to doe, for a confent with reason, to the which is opposed, not every, but a rationall dissent grounded upon cleare equity and justice: certainely it is needfull at some times to mifregard the peoples confent in chufing of a Pastor; for why should not a flocke infected with herefie be set under an wholesome and Orthodoxe Shepheard whether it will or not? and be rent from under the Ministery of an heretical! Shepheard, how much soever against its owne minde?

Their seventh Objection from pluralitie of cures cast upon one Pastor.

Ho dad tien

Their seventh argument: That is not of God which maketh Pastors Bishops of other mens Diocesses, and layes upon them the care of other Congregations then those to which the holy Ghost hath made them Overseers: But, the subordination of Parishes to Presbyteries and Synods doth this. Answ. The Miner is false; for neither doth every member of a Presbytery become a Pastor to every Congregation subordinate to that Presbytery neither are Congregations consociated and conjoyned in a Presbytery altogether without the reach of the care and inspection of neighbour Pastors. This is cleare, not onely by the arguments formerly deduced from Scripture, but by the daily practice of the Adversaries; for themselves professe their care to oversee, and admonish, and rebuke, and to use many other gracious actions as they have occasion, towards neighbouring Churches, without any blame of busie Bishops. There is almost no difference at all of

their

the minde of

-magabitel offe

their acts and ours towards neighbouring Churches, fo farre as concernes the matter; the onely question is concerning the fountaines and grounds of these acts, they ascribing their actions onely to charity, we not to charity alone, but to authority grounded upon the former reasons: This difference belongs not to the prefent plea.

Their eight Argument. Onely Christ hath authority over the Their eight Kingdome of God, the House of God, the holy ferefalers, his objection from owne Spoule, his owne Body. But, every fingle Congregation is Christs immethe Kingdome of God, &ct bon moison A flor and to mento diate govern-

Answ. Passing by the Minor. The Maior is false and Anabap- ment of his Church. tisticke : for by the same reason the Anabaptists exempt from all authority both Ecclefiasticke and Civill, not onely every Congregation, but every fingle person, who are the members of Christ. and his Spoule, and in whom the Kingdome of God doth dwell. The high and excellent stiles of honour which the Scripture gives not onely to whole Churches but to every particular Saint, exempts neither the one nor the other because of their immediate Subjection to God and Christ, from the bonds and yoake of any authority, either Ecclefiasticke or Civill, which the Lord hath appointed in holy Scripture. Christs internall government of soules by his Spirit albeit never so immediate, taketh not away the extornall administration of men either in the Church or Commonearth. Onely Mr. Archer, and his Collegene T. G. at w. Atlasw

were bold to for up the whole Fabricke of Chilletini, which Who please to see much more upon this Question, let them confult with Mr. Rutherford his Peaceable Plea, with Apollonism and Spanbeim, with the Author of Vindicia Clavium, especially with the Divines of the Assembly, their Answers to the Reasons of the diffenting brethren; of purpose I have abstained from making use of any of these Writings at this time, waiting for the Independents last Reply for their Reasons, and the Modell of their politive Doctrine which they have made the world to waite for heavenand card, and all the worker thereismit a gool oot oot

one york won enader sould be most to ded CHAP to

and purces by that fire of configuration, mentioned by Pe-

feattered

ery of high Chaps. At the facilities and the Martyre, and round

## their acts and ours cowards neighbouring Churches, to take a concerne the market of the odk of the Concerne the market of the concerne the concerned the concern

## The thousand yeares of Christ his visible Raigne upon earth is against Scripture.

Independences is contrary to the Wed of God

The Originall and progresse of Chilialme.

Mong all the Sparckles of new light wherewith our Brethren doe intertaine their owne and the peoples fancie, there is none more pleasant then that of the thousand yeares a conceit of the most Ancient and große Hereticke Cerimbus, a little purged by Papias, and by him transmitted to some of the Greeke and Latine Fathers, but quickly declared, both by the Greek and Latine Church, to be a great error, if not an herefie. Since the dayes of Augustine unto our time, it went under no other notion, and was imbraced by no Christian we heare of till fome of the Anabaptific did draw it out of its grave : for a long time after its refurrection, it was by all Protestants contemned; onely Alstedius, after his long abode in Transitvania, began in his laft times to fall into likeing with fome parts thereof, pretending some passages of Pijearor for his incouragement. Alsedine Heterodox Writings were not long abroad, when Mr. Meade at Cambridge was gained to follow him : yet both thefe Divines were farre from dreaming of any personall raigne of Christ upon earth: Onely Mr. Archer, and his Colleague T.G. at Arnbeim were bold to fet up the whole Fabricke of Chiliafme, which Mr. Burrowee in his London kectures upon Hofen doch preffe as a necessary and most comfortable ground of Christian Religion, to be influfed into the hearts of all children by the care of every pu-

The minde of the Independent Chiliafts. Our Brethrens minde in this point, as I conceive, they have Printed; is this, That in the yeare 1650, or at the furthest, 1695. Christ in his humane nature and present glory is to come from heaven unto fermialem where he was crucified; at that time the heaven and earth, and all the workes therein, are to be burne and purged by that fire of conflagration, mentioned by Peter, 2 Epist. Chap. 3. At the same time all the Martyrs, and many of the Saints both of the Old and New Testament are to rise in their bodies; the Jewes from all the places where now they are scattered

scattered shall returne to Canaan and build ferufalem: in that City Christ is to raigne for a full thousand yeares; from thence he is to goe out in person to subdue with great bloudshed by his owne hand all the disobedient Nations; when all are conquered, except some few lurking in corners, then the Church of fewer and Gentiles shall live without any disturbance from any enemy, either without or within; all Christians then shall live without finne, without the Word and Sacraments or any Ordinance: they shall passe these thousand yeares in great worldly delights, begetting many children, eating and drinking, and enjoying all the lawfull pleafures which all the creatures then redeemed from their ancient flavery can afford. In this Earthly happineffe shall the Church continue till the end of the thousand yeares when the relicks of the Turkish and Heathenish Nations shall besiege the new Jerusalem, and Christ with fire from heaven shall destroy them: afterwards followeth the second refurrection of all the dead, good and bad, for the last judgement. Thus farre the Independents preach and print: further Cerinthm himfelf went not, if you will except the Polygamy and facrifices of the old Ifractites. What truth may be in these things, let the arguments which are usually brought, either pro or comra, declare.

Against the mentioned Tenet I reason, first, He that remaines in Our first reathe heaven unto the last Judgement, comes not downe to the fon against the earth a thousand yeares before the last Judgement. But, Christ Chiliasts, is, remaines in the heaven unto the last Judgement. Ergo. The Ma- from his ascenior is unquestionable; the Minor is proved from the Article of our tion to the last Creede, From thes place he fall come to indge the quicke and the judgement adead, importing that Christ from the time of his ascention doth bides in the abide in the heaven at the right hand of the Father, and commeth heaven. nor downe from that place to the earth, till he descend in the last

day to judge the quicke and the dead.

I know they are not moved with the authority of any humane Creede, yet they would do well to beake our their minde of this Article as they doe of fome others. Surely to fay that Christ shall come from heaven in his humane nature, to abide a thousand yeares on the earth, and then to returne agains to the heaven, that he may descend the third time from the heaven in the last day to judge the quicke and the dead, is to evident a perverting of that? Article Qq 3

Article that Mr. Mead their great Doctor and leader in this Tenet, to elchew it, falleth into a very strange and singular conceit, wherein I doubt whether any of the Independents will be pleased to follow him; with all other Orthodox Divines he makes but two commings of Christ from the heaven to the earth; the first at the Incarnation, the second at the day of Judgement: but this day of Judgement he extends to a round thousand yeares, and this day to him is the onely time of the Millenary raigne. We neede not refute this fancie; for the best arguments which are brought for it, are some testimonies from the Talmudicke Rabbins; and these, as I conceive, understood against the true sence of the Authors. The streame of Scripture and Reason runne more against this conceit then any other part of Chiliasine, as the most

of the Chiliafts themfelves will confesse.

Arricle

However, what I brought from the Apostolick Creed of Christ his aboade in the heaven till the last day, I prove it from Scripture, Acts 3. 21. Whom the beavens must receive sill the time of the restitution of all things which God hath spoken by the month of all the hely Prophets fince the world began. This place proveth clearly the aboade of Christs body in the heaven till the time of the reltitud tion of all things. So much our Brethren grant, but they deny our assumption that the time of the restitution of all things is the last day; this therefore we prove not by the Testimony of all the reformed, who unanimoully bring this place as a maine ground and gainst the Papilts and Lutherans in the questions of Transubstantiation and Ubiquity, but by three reasons from the Text it selfe. First, that time here is understood when all things that are spoken of by all the Prophets, are performed : But, all things spoken of by all the Prophets, are not performed till the last day. Master Barrowes alleadgeance that all the Prophets are frequent and large upon the Raigne of the 1000 yeares, but rare and sparing upon the doctrine of the last Judgement and life eternall, might well have beene spared for the one halfe of it, and left to the Soring Remonstrants; but suppose it were all true, yet if any of the Pro-A phets have spoken any thing at all of the last Judgement, as the Apoltle Jude puts it out of queltion even of Emeb, it is cleare that the time of the performing of all things, which any of the Prophets have spoken cannot possibly exist before the last Judgment.

25

neury at mol

ded on the re

furrection c

a bail oth

en birs vibog the nob ylbon

reliegor alir

the laft day.

as we may fee Rom. 8. ver. 21, compared ver. 18.23. where the reflitution of the creatures to their defired liberty comes not before the redemption of our bodyes, and the glory to be revealed upon the whole Church at the last day.

Secondly, the time here spoken of is when the Jewes to whom Peter did speake, were to be refreshed, by the Lords presence; but this shall not be before the Generall resurrection; for the Chiliafts doe maintaine that all the fewer shall not rife, neither that any of them to whom the Apostle did then speake, shall be partakers of the first resurrection unlesse some of them who were Martyrs; for the honour and Glory of this first resurrection, the most of them make it so rare and singular a priviledge, that Daniel himselfe does not obtaine it but by a speciall promise.

Thirdly, The time when God doth folemnly before Men and Angels declare the absolution and blotting out of the sinnes of all his people, is not before the last day. But this is the time whereof the Apostle Peter speakes in the pre sent place, as appeares by the 19 verse; That your sinnes may be blotted out, when the times of re-

freshing shall come from the presence of the Lord. Take but one other place for Christs aboade in the heaven till the last day. John 14 2.3. I goe to prepare a place for you, I will come againe and receive you to my felfe, that Where I am there you may be. Behold Christ goes to the heaven and comes backe againe but once, for this very end, to take his Disciples with him, not to abide with them upon the earth, but to place them in the Manfions of his Fathers House in the Heavens, which he went to prepare for them, wherin all the time of his absence he himselfe was to remaine.

A Second argument we take from Christs sitting at the right Our second hand of God. This errour how innocent soever it seeme to some; reason is builyer it perverts the true sence of fundry articles of our Creed, and ded on Christs forceth its followers to coyne new and false sences to a great string at the many Scriptures whereupon these articles were builded. This God till the was the reason why neither Piscator nor Alstedia nor Mead, day of judgewhen they laide too fast hold upon some of the branches of Chi ment. lia me, yet the bulke and roote of that Tree, Christs comming downe to the earth in his humane nature a thousand yeares before the last day, they durit never touch: But our Brethren have more venturous Spirits, they fee much farther then their Masters, they

they scruple nothing to make all these things popular and Catechericke doctrine. The reason I spoke of, is this, Christ sits at the right hand of God till the last day. Ergo, he comes not to reigne on earth a thousand yeares before the last day. The consequence is builded upon this Proposition, Christs sitting at the right hand of the Father is not in earth but in heaven, which many Scriptures prove. Ephef. 1.20. He fet him at his owne right hand in heavenly places. Heb. 1.3. He fat downe at the right band of the Majesty on high, Heb. 8. 2. He is fet on the right hand of the Throne of the Majesty in the beavens. The antecedent I prove thus, He fits at the right hand of God rill ali his enemies be made his foot foole. So speakes the Pfalmilt, Pfal. 110. 1. But all his enemies are not made his footbook. till the last day : for till then, Saran, Sinne, Death, and all wicked men are not fully destroyed.

Our third reafon is grounded on the refurrection of the dead ; the godly and ungodly doe all rife together at the last day.

Our third argument we take from the refurrection of the dead. All the Godly at Christs comming from heaven doe rise immediately to a Heavenly Glory. Ergo, none of them doe arise to a Temporall glory of a thousand yeares upon earth. The antecedent fee in Heb. 9. 28. Vnte them that looke for him fall he appeare the second time without fin unto salvation. Christ hath but two times of comming to the earth, first in weakenes to die upon the Crosse; The second time in glory to give eternall Salvation without distinction to all beleevers who looke for his comming.

Also I Thef. 4. 14. Them which sleepe in Jefus, will be bring with him. The Lord himselfe shall descend from beaven with a shout, and the dead in Christ shall rise first; then we which are alive shall be caught up together with them in the clauds to meete the Lord in the ayre, and fo shall we be ever wish the Lord. The ground of comfort which the Apostle propounds to the The Salonians for all their deads as well Martyrs as others, was their refurrection, not before the Lords reason is builcomming with the voyce of the Archangell, but at that time when all the dead in Christ without exception do arise, and none of them sering arthe to based miger abide on the earth, but all are caught up in the ayre to meete the God rill the Lord, and all remaine with him eternally thereafter without day of indage any separation de de la moit rione blod de l'on et en quel mais -22172003

Sec also I Cor. 15. 22. In Christ shall all be made alive, but every man in his owne order; Christ the first fruits, afterward they "that are Christs at his comming; then commoth the end when he shall have delivered up the Kingdome to God. The Apostle here speakes

of

of the Refurrection of all, and particularly of the Martyres such as with the Apostle dyed daily and every hours were in jeopardy, and fought with Beafts; although he professes to distinguish the diverfity of order that might be in this great worke of the Resurrection : yet he affirmes that these who are Christs, doe not rise till his comming; and his comming he makes not to be till the last day when Christ renders up his Oeconomicke Kingdome, having destroyed all his enemies, especially death, & fully perfected the work of his mediation. This Refurrection is after the found of the last Trumpet, when all the godly rife; and are changed, and put on incorruption and immortality, when death is swallowed up into victory, and the godly inherit the Kingdome of God; these things are done at the last day, not a thousand yeares before it, as John 6, Christ avoweth thrice, in the end, ver. 39. 40. 44. I will raise him up at the last day. At that time the judgement is universall, both of the godly and wicked; and the execution of both their fentences is immediately by the prefent glorification of the one and the destruction of the other, as we have it Math. 25. 31. When the Sonne of man shall come in his glory, before him shall be gathered all Nations, and he shall separate them one from another, as a shepheard divideth his sheepe from the Goats.

Fourthly, we reason from the nature of Christs Kingdome. The Our sourth reaconceit of the thousand yeares makes Christs Kingdome to son is builded be earthly and most observeable for all worldly glory; but the on Christs Scripture makes it to be Spirituall without all worldly pompe; Kingdome which is Spirituall neither doth the Word of God make the Kingdome of the Me-tuall and not diator of two kinds, and of a different nature, but one, uniforme earthly. from the beginning to the end, Luke 1.32. The Lord shall give him the throne of his Father David; and he shall raigne over the house of Jacob for ever. I Cor. 15.25. He must raigne till be have put all things under his feete; here there is but one Kingdome, and one way of ruling, a Kingdome meerely Spirituall, and no wife worldly. Luke 17. 20. The Kingdome of God commeth not with observation, neither shall they far, loe here, or loe there, but the Kingdome of God is Within yon. John 18. 36. My Kingdome is not of this world; if my Kingdome were of this world, then would my servants fight; but new is my Kingdome not from hence. Rom. 14. 17. The Kingdome of. God is not meate and drinke, but righteousnesse, peace, and joy of the

bis right hand in heavenly places, and hath put all things under his fette, and gave him to be head over all to the Church. The Millenaries make his Kingdome to appeare in Armies and Battells, in feasts and pleasures, in worldly pompe and power, and will not have his Kingdome to stand in any of that spirituall power which since his ascention he hath executed on principalities and powers, or shall performe upon the soules of men, till these thousand yeares of worldly power and earthly glory visible to the eyes of men shall beginne.

Our fifth reason is taken from the nature of the Church. We take our fifth argument from the nature of the Church; Scripture makes the Church of God so long as it is upon the earth to be a mixed multitude, of Elect and Reprobate, good and bad, a company of people under the crosse and subject to various temptations, a company that hath neede of the Word and Sacraments, of Prayer and Ordinances, that hath Christ a High Priest within the vaile of heaven interceding for them. But, the Doctrine in hand changes the nature of the Church, and makes it for a thousand yeares together to consist onely of good and gracious persons, without all trouble, without all Ordinances, without any neede of Christs intercession.

Which ever on earth is mixt of good and cville

For the first, That Scripture makes the Church alwayes to be a mixed company, See Matth. 13. 40. As the tares are gathered and burns in the fire, so shall it be in the end of the world. The Some of man shall send forth his Angels, and they shall gather out of his Kingdome all things abat offend and that doe iniquity; and verse 49. So shall it be in the end of the world, the Angels shall come forth and sever the wicked from among the just. Also, Chap. 24. 11. Many salfe Prophets shall arise and deceive many, & became imiguity shall abound, the love of many shall waxe cold. Luke 18. 8. When the Some of man commeth, shall be finde faith upon the earth? These places declare the mixture of the wicked with the godly in the Church to the worlds end, and most about the end.

And fubject to

As for Crosses, See Pfal. 34. 20. Many are the afflictions of the righteens. Mat. 5.4. Blessed are they that mourne and that are persecuted for righteenssess. Acts 14.23. By many tribulations we must enter into the Kingdome of heaven, Rom. 8. 17. If so we suffer with him, that we may be glorified together. 2 Tim. 3. 12. All that will live godly

godly in Christ fefus, must suffer persecution. Heb. 12.6. Whom the Lordloves, he correctesh, and he scourgeshevery childe that he receives. Many fuch places shew the condition of the Church in this life

that the is ever subject to tribulation.

Concerning Ordinances, that they must continue to the last day, Having neede See Ephel. 4 11. He gave some Pastors and Teachers for the perfe- of Ordinances: Sting of the Saints for the worke of the Ministery, for the edifying of the body of Christ till we all come to a perfect man. And for the continuance of the Sacraments, I Cor. 11.26. As often as you ease this broad and drinke this cup, yet doe shew the Lords death till hee come.

That in the most godly while they live on earth, sinne doth re- Because of her maine, and that alwayes we have neede of Christs intercession in finful inferthe heaven with the Father, it is cleare from I fohn I. 8. If wee miries. fay we have no finne, the truth of God is not in se. And Chap. 2. ver. I. But if any man sinne, we have an Advocate with the Father, Heb. 9.24. Christ is entred into the heaven it selfe now to appeare in the pre-

fence of God for me.

This the Scripture describes the condition of the Church on earth; but the Doctrine in hand alters much the nature of it, for a great part of its time here: for of the 2650 yeares which they give to the Church from the comming of Christ to the last judgement, they make her to confift for a whole thousand yeares onely of godly persons, without the mixture of any one wicked; and all the millions who are borne in the Church in that large time, they are free from their birth to their death of all croffes, of all forrowes, of all temptations, and as it seemes of all sinne also; for that is the time of the reltitution of all things when old things are past and all things become new: They make them to have neede neither of Word nor Sacraments or any Church Ordinance, neither of Christs Intercession in the heavens with the Father; for they have him among them in the earth, and they are freed from all finne and all mifery.

A fixth Argument. Scripture makes the time of Christs second A fixth reason comming to be secret and hid, not onely to men, but to the very from the secre-Angels, and to Christ himselfe as he is man. Marke 13 32. But he of the time of that day and that boure knoweth no man no not the Angels which are comming. in beaven, neither the Sonne, but the Father. But this Doctrine makes

Rr 2

A Seventh, from the heavenly and eternall reward of the Martyrs.

that day open, and tells the time of it punctually; for they make the thousand yeares to begin with the 1650 years, or else with the 1695, and the day of Judgement to be at the end of the thousand years; so if their count doe hold, every child in the Church might tell us that Christ will come to Judgement in the beginning of the 2651 years, or at farthest in the beginning of the 2696.

A seventh Argument. The reward of the Martyrs is eternall life in the heavens, promised to them at Christs comming to judge the just and the unjust. Ergo, It is not temporall in an earthly Kingdome of a thousand yeares. The Antecedent is proved from Matib. 5.10. Bleffed are they that are perfecuted for righteousnesse, for theirs is the Kingdome of beaven. 2 Tim 4.6. I am now ready to be offered, and the time of my departure is neare; I have fought a good fight; I have finished my course; henceforth is laid up for me a crowne of righteousnesse, which the Lord the righteous Judge shall give at that day, &c. The reward that Paul expects after his Marryrdome, is the Crowne which Christ at the last day gives to all that waite for his comming at that time when he takes vengeance on the wicked, as we have it 2 Thef. 1.6,7,8,9.10. where the rest and retribution of the Martyrs, of Paul himselfe and those who at that time were troubled for the Gospell, is said to be at Christs coming to take vengeance in flaming fire on all the wicked, and to be glorified in all the Saints, and admired in all them that believe which without all doubt is not before the last Judgement; and if it were otherwise, the Martyres would be at a losse; for instead of a reward, a punishment should be put upon them, their condition should be made worse then that of the common Saints, who during the time of the thousand yeares remaine in the heavens among the Angels, beholding and injoying the Trinity, while the foules of the Martyrs are brought downe to the earth, and returne to a body, not like to the glorious body of Christ nor unto these incorruptible, immortall, Spirituall bodies, which yet are promifed to the least of the faithfull at their refurrection, 1 Cor. 15. but unto fuch a body that eates, drinkes, fleepes, fights, delights in fleshly pleasures, and converses with beafts and earthly creatures, in such a Paradife whereof the Turkish Alcorane and the Jewish Talmud doth speake much; but to a godly foule is very tafteles, and to a foule that hath beene in heaven,

heaven, or to one that enjoyes the presence of Christ, is excee-

ding burthenfome and bitter.

An eight reason. The opinion of the Millenaries supposeth the An eight rearestauration of Ierasalem and of the Iewish Kingdome after their fon the restodestruction by the Romans. But, Scripture denies this, Ezek. 16. ration of an 53.55. When I shall bring againe the captivity of Sodome and her earthly Jerudaughters, and the captivity of Samaria and her daughters, then Will falem brings bicke the a-I bring againe the captivity of thy daughters in the miast of them. bolish figures When thy Sifter Sodome and her daughters shall returne to their former of the Law. estates, and Samaria and her daughters shall returne to their former estate, then thou and thy daughters shall returne to your former estate. The lewes are never to be restored to their ancient outward estate, much leffe to a greater and more glorious Kingdome. Ierufalem was to be rebuilded, and the spirituall glory of the second Temple was to be greater then the first; and in the end of this same chapter, the restitution of the Iewes after the Babylonish captivity, by the vertue of the new covenant is promised; but the outward estate of that people was never to be restored to its ancient lustre more then Samaria, or Sodome, as Amos speakes of Samaria, chap. 5. 2. The Virgine of Ifrael is fallen, she shall no more rife. And Isaiah of lerusalem, The transgression thereof shall be beauy, and it shall fall and not rife againe, according to the Prophesie of Iacob, Gen. 49.10. The Scepter Shall not depart from Indah till Shiloh come. Importing that the Tribe of Indah should ever have some outward visible rule till the comming of Christ in the flesh; but thereafter the Scepter and power of the Church should be onely spirituall in the hand of Shiloh the Messias; he was the substance and the body of all these Types; the restauration of Ierusalem and the erecting of the new Monarchy in Indah, for the lettes, were to bring backe the old evanished shadowes contrary to the doctrine and nature of the Gospell.

One other reason. The Millenaries lay it for a ground, that Ami- A ninth. Antichrift shall be destroyed and fully abolished before their thousand christ is not yeares beginne; but Scripture makes Antichrist to continue to the abolishe till the day of Judgement. 2 Thef. 2. 8. Then shall that wicked man be re- day of Judgevealed whom the Lord shall consume with the Spirit of his month, and ment. shall destroy with the brightn fe of his comming. The brightnesse of Christs comming is not before the last day, as before is proved.

See also, Revel. 19.20. The beaft was taken, and with him the falls Prophet; these both were cast alive into a lake of fire burning with Brimstone: Compare it with vers.7. Let us be glad and rejoyce, for the Marriage of the Lambe is come. Antichrist is cast alive into the lake at the Marriage of the Lambe; no living men are cast into hell before the last day; and Christs Marriage with his Church is not folemnized with a part of the Elect, but with the whole bodie at the generall refurrection.

The Chiliasts first reason is From Rev. 20.4.

Answer.

I,

For the opposite Tenet divers Scriptures are brought; above all, Rev. 29 4,5 6. And I fam the fonles of them that were beheaded for the witnesse of Jesus, and they lived and raigned with Christ a thousand yeares; but the rest of the dead lived not agains till the thousand yeares were finished; this is the first resurrestion. Hence they do infer Christs personall reigne upon earth for a thousand yeares; also the refurrection of the Martyrs, and of some others a thousand yeares before the generall refurrection: Divers such conclusions doe they draw from this place. We Answer, First, that the resurrection here is mentioned onely occasionally; also this place, as the most of this Booke, is Mysticall and Allegoricall; besides, it is without all controversie, the words cited are among the most obscure and difficult places of the whole Scripture; the most of the places alleadged in the former arguments did speake of the resurrection purposely and at large; also in proper termes, without any Tropes or Figures, and were all cleare without obscurity; it is not reasonable to bring an Argument from one place where a point is handled onely by the way and that m Mysticall and exceeding obscure termes, against a multitude of places wherein the matter is handled of purpose largely and clearely.

Secondly, they who from this place reason against the common Tenet, doe differ all of them among themselves in fundry materiall conclusions, the old Chiliasts from the late, and the late one from another, Alfredius, Mead, Archer, Goodwin, Burrowes, Maten; every one of them have their proper conceits wherein they differ from the rest, as will be found by any who compare

their Writings.

Thirdly, In all this Chapter there is not one syllable to prove Christs being upon the earth, but that one word of the Saints reigning with Christ. Suppose the Tour had expressed that they who did

3.

did reigne with Christ, had beene upon earth themselves; this would not prove that Christ (because they are said to raigne with him) was upon earth with them; for Rom. 8.17. If children, then joynt-beires with Christ, if so be that we suffer with bim that we may be also glorified together. There is here in one verse three paralell phrases with that in hand, Heires with Christ, Suffering with Christ, Glorified with Christ; and a fourth, Ephel. 1.3. Who hash ble fed us with all Spiritual ble flings in heavenly places in Chrift; Will it hence follow that Christs humane nature was then upon earth with them who suffered with him, were heires with him, were bleffed in him in heavenly places with all spirituall graces, and were to be glorified with him? if none of these foure phrases imply a personall presence of Christ upon earth with men, much lesse will the place controverted doe it; for they speak exprelly of men living upon the earth, but it speakes as exprelly of the foules of men that were in the heaven; the same that are mentioned, Revel. 6,9. I faw under the Altar the foules of them that Were flaine for the Word of God. This place then is so farre from proving Christs personall presence upon earth, that it imports the contrary, both because they that are said to reigne with him, were not upon the earth, but under the Altar in heaven; and also because in vers. 11. Christs Throne whereupon he judges the quicke and the dead, is mentioned after the raigne of these thousand yeares. Now we have proved from many Scriptures that Christ remaines in the heavens till he come downe in the last day to sit upon that Throne.

Fourthly, We deny that there is any thing in this place which imports a bodily refurrection. They can produce no scripture where the first resurrection is ever applyed to the body; there be sundry places to prove a spiritual resurrection of the soule, from the death and grave of sinne, of errors and corruptions, before the last resurrection of the body, Coll. 2. 12. Ton are risen with him through fayth: also 3. 1. If then ye be risen with Christ &c. But a first resurrection of the body no scripture intimates; for so there should be not onely a first and second, but a third resurrection, as they tell us of a first, second, and third comming of Christ to the earth. Further, the resurrection here spoken of is attributed to the Soules of them that were beheaded; these are not capable

of a bodily refurrection, in propriety of speech; and if to these soules, men at their owne pleasure without any warrant from scripture, will ascribe a body, they fall into a great inconvenience: for their love to this imagined first resurrection of the body, they overthrow both the heaven and the hell which hitherto have beene believed; and make no scruple to create a new heaven and a new hell of their owne invention, to the dangerous scandall of all Christians.

Our new Chihafts are inventors of a new heaven and of a new hell,

Master Archer seeing well the absurdity to bring a soule from heaven backe againe to an earthly condition, tells us plainely That no foule at all went ever to that which we call heaven; That the Soule of Christ at his death, and of the good theife went onely to an Elementary Paradife, a place below the Moone, in the region of the ayre, or at highest in the Element of the fire: That Enoch and Elias are gone no higher; That no soule of any of the Saints goes to the third heavens where Christ is, unto the last day. As for hell, he tells us that all Christians but the Independents his followers, have beene in an errour about it; he teaches that the hell whether the wicked now goe, is not that fire prepared for the Divell and his Angells, whether at the last Judgement they shall be fent; but onely a place of prison in the Low region of the aire, or in some part of the Sea, where the soules of the wicked are kept till the day of Judgement; but at the day of Judgement, he tells us of a fecond hell, very large, and farre higher then the prefent heaven of the Saints, the whole body of the foure Elements, all the heavens of the Planets and fixed Starres, and what ever else is below the third heavens the habitation of God; he turnes it all into the first Chaos, and makes all that confused body without any distinction, to be hell. In all this, the man is so confident, as it there were nothing in these strange novelties to be called in question.

Fifthly, We deny that in this place there is one syllable for any earthly Kingdome. They shall reigne with Christ, therefore they shall reigne with him upon earth; this is an addition to the Text. For, suppose the words did import a reigning upon earth, yet this would not inferre an earthly reigne; for the Kingdome of Christ is spirituall, like his Preisthood, and these two are here conjoyned, ver. 6. They shall be Preists of God and of Christ, and shall reigne

facilities. Christians on earth are Preists, but not to offer bodily facilities; and while they are upon earth they are Kings, but not to rule mens outward estates: for if so, then there should be all these thousand yeares many more Kings then Subjects. Master Archer tells us considently without any scruple, that not the Martyres alone, and some few priviledged Saints, as his Colleague T.G. would have it, but that all the godly without any exception, shall rise and be Kings to rule and judge the Saints, who shall be borne in the thousand yeares. Suppose it should be no disparagement for all these who then shall be borne, to be excluded, while they live from all places of authority and power: yet would it not be some piece of disorder to have more Kings to command then Subjects to obey? for I suppose that the godly of all by-gone ages arising together will be many more then the Saints in any

one age of these thousand yeares.

Sixthly, we deny that a thousand yeares in any propriety of speech, can be applyed to Christs Personall reigne; for if we speak of his reigne either in his nature or Person, it is eternall, and not to be measured by any yeares or time; and if we speake of his regall office as Mediatour, it must be much longer then a thousand yeares; for although we should cut off from his Monarchy all the yeares that are past since his birth to this day, which were much against the current of scripture, since all this while he hath beene fitting upon the Throne of his Father David, and ruling his Church as King and Monarch thereof; yet it were uncomely to confine the time of his reigne to come to a thousand yeares; this were too small an endurance for his Monarchy. Many humane Principalities, fundry States and Empires which have beene and this day are in the world, might contend for a longer continuance; for this cause it seemes to be that Master Archen the most resolute Doctor in this question that I have met with, makes the thousand yeares we debate of, to be onely the evening of Christs Personall reigne; but to the morning therof wherein at leisure all the processes of the Last Judgement are gone through, he ascribes a great many more yeares, readily another thousand; and why not two or three or more thousands? It is good to be wife to sobriety; arrogant curiofity and prefumptuous wantonnesse of wit is eteltable, though in the best men, and and of the best

Seventhly, the place makes Satan to be bound up onely from feducing

seducing the Nations, that he should not be able as before the comming of Christ he was, to milleade the Nations of the whole world to Idolatry, a free doore then being opened to the Gospell in every Nation, for their conversion to the truth; but our new Doctors extend the place much further; they will have Satan bound up for a 1000 yeares, not onely from seducing Nations to Idolatry, but from tempting any person to any sin; this is contrary to these Scriptures which makes every Saint in all ages, to fight not onely with flesh and blond, but with Principalities and Powers; which makes Satan always so goe about like arearing Lion feeking Whom be may devoure; and that so boldly that in the very presence. of Christ, he doth seeke to winnow the best of his Disciples xyez, the place in hand gives to Satan in the very time of the thouland yeares, so great power upon multitudes of men who never were fanctified, but ever his vaffalls, led by him at his will, that he makes them compasse the holy City, and the Campe of the Saints to fight against God, till fire from heaven did destroy them.

Their lecond reason from Daniel 12.

Beside this famous place, Master Archer, Master Mattons and T. G. in his glimps, bring a number of other scriptures for their Tenet, wherewith we neede not meddle: for Master Petre, and Master Hayne in peculiar treatises have answered them all; onely the cheife of them, which Master Burrows in his treatise upon the cheife of them, which Master Burrows in his treatise upon Hos. 1. is pleased to chuse out, we will consider. He builds much upon Dariel. 12. as if it did prove the resurrection of some of the godly to an earthly glory a thousand yeares before the last Judgement; he borroweth from the glimpse foure arguments, word by word; there is a fifth also in the glimpse, which the most of that party doe much insist upon; the first is taken from the second verse of that 12 chap. At the last Judgement say they, all shall rise; but, in that place, many doe rise, not all.

We Answer.

Answer. We prove that the Prophet speakes here of the last resurrection, by two grounds which our Brethren will not deny. First, the resurrection unto life eternall is onely at the last day; but the resurrection whereof Daniel speakes, is expressly to life eternall; not that prior resurrection which out Brethren aime at, to a temporall Kingdome of a thousand yeares. Secondly, the resurrection of the wicked to eternall shame, is onely at the last day; for according to our Brethrens Doctrine, the wicked have no part of the first resurrection, and rise not till the thousand

yearcs

yeares be ended; now, the refurrection whereof Daniel speakes in verse 2, is expressely of the wicked to shame and death, as well as of the godly to life and glory. As for their Argument from the word Many, it proves not that all did not rife, but onely that these that did rife, were many and a great multitude. Therefore Deedate translates the words well according to the sence of the Original, The multitude of these that sleepe in the dust. The Collectives omnes & multi, are fornetimes Synonomy's, according to the matter in hand; as omnes must sometimes be taken for multi;

so multi must sometimes be taken for owner.

Secondly, They reason from the third verse, that in the last refurrection the bodies of all the Saints shall shine as the Sunne: But, in the refurrection whereof the Prophet speakes, no body Thines as the Sunne, but some as the Starres, others as the Firmament. Answ. The preceding ver se evinces unanswerably, that the Propher here is speaking of the last resurrection to life everlasting; as for the argument, it doth not follow that they who here are faid to have to much glory, may not elsewhere be faid to have more; for that which here the Prophet intends to expresse is not the absolute but the comparative glory of the Saints; however the least disciple should shine as the Sunne, yet if ye compare his glory with the greater light of an other, you may expresse the glory of both in the similitude of lightsome bodies lesse glorious then the Sunne, if so these bodies differ one from another in degrees of glory; for all that the Prophet here aimes at, is onely this difference of glory. Christ in the Gospell makes all the Saints to shine as the Sunne, yet the Apostle I Cor. 15.45. distinguishing the different degrees of glory that is among the Saints, scruples not to expresse the glory of the most of them in the similitude of bodies lesse glorious then the Sunne; There is one glory of the Sunne, another glory of the Moone, another of the Starres; for one Starre differeth from another Starre in glory; so also is the reserrection from the dead. Further, will our Brethren affirme that the bodies of the Saints on earth during the time of thole thousand yeares, shall be so farre changed, as to shine like the Starres, and yet to eate, drinke, and sleepe? so much glory can hardly stand with so much basenesse.

Thirdly, They reason from the fourth verse; The last resurre-LL CL On Law Sf 2

ction is no mystery nor any secret to be sealed up to the end of the vision. But, the resurrection here spoken of, is such a mystery

as must be sealed up.

Answer, First, according to Mr. Burrowes expresse profession in the same place, the Argument may be inverted; for the first resurrection to the thousand yeares of glory, he makes a Doctrine very well knowne and n uch insisted upon by all the Prophets before Christ; but the General resurrection and life everlasting he makes to be a hid and secret Doctrine which the Prophets in the old Testament doe scarcely touch. Secondly, Life eternall and death eternall, heaven and hell, are to this day very great Mysteries to the most of the world; and Scriptures concerning these, are hid and closed above any other. Thirdly, The words speake not onely of the resurrection, but of the whole preceding Prophecie, especially of the peoples deliverance by Michael the Prince from the oppression of Antiocham, which was not much to be understood till it came to passe.

Fourthly, They reason from the last verse; Lite eternall is common to all the Saints, and no singular priviledge of Daniels. But, the resurrection here spoken of, is promised to Daniel as a singu-

lar favour.

Answer, Mr. Archer who is deepest learned in these Mysteries, affirmes, That all the goldy as well as Daniel had their part in the first resurrection; and indeede, if once you begin to distinguish, it will be hard to finde fatisfactory grounds to give this glory to Daniel, and to deny it to David, to Mofes, to Abraham and many others. Secondly, We may well fay that life eternall albeit common to all the Saints, yet is so drvine, so rare and singular a mercy to every one that gets it, that it may be propounded to Daniel and every Saint as a foveraigne comfort against the bitterneffe of all their troubles. Thirdly, The place according to the best Interpreters, speakes nothing at all of any refurrection; onely it imports a promife to Daniel to live in peace all his dayes, that norwithstanding all the troubles of the Church which he faw in these visions (as Diodate Translates it) yet so farre as concerned himself he should goe on to his end, and rest, stand, or continue in his present honours and prosperous condition to his death, and the end of his dayes,

Fifthly,

Fifthly, from the 11, and 12, verfe they conclude peremptorily the beginning of these thousand yeares to be in the yeare 1650;or at furthest 1695; for they make the 1290 dayes to be so many yeares, and the 1335 dayes to be 45 yeares more; these they make to beginne in the raigne of Julian the Apostate who after Confrantine's death, did re-establish Paganisme in the Empire, and encouraged the Jewes to build the Temple of Jerusalem, till God hindred them by an Earthquake which did cast up the foundation-stones of the old Temple. Beginning their account at this time, the end of their first number falls on the yeere 1650, and of the second on the yeare 1695. This is Archers calculation,

which T.G. and others follow precifely.

Answer, We marvell at the rashnesse of men who by the example of many before them, will not learne greater wifedome: if they needes must determine peremptorily of times and seasons, That they doe not extend their period beyond their owne dayes, That they be not, as some before them, laughed at before their owne Eyes, when they have lived to fet the vanity of their too confident Predictions; however, in this calculation, there seemes nothing to be found; neither the beginning, nor the middle, nor the later end. If the thousand yeares begin in the 1650 yeare, if Christ then come in person to the earth, what will keepe him from perfecting his Kingdome to the 1695 yeare thereafter; will he fpend whole 45 yeares in warres against the Nations, before they be fubdued to his Scepter? Secondly, What warrant have they to begin their account with the Empire of Inlian? Did he fet up any abouination at all in the Church of God? He opened agame in the Territories of his Empire the Pagan Temples, which by Constantine had been closed; by counsell and example he allured men to idolatry; but he troubled not any Christians in the liberty of their profession, he did not fee up idolatry in any Chrifrian Congregation; The Lord did quickly kill him and so prevented his intended perfecution of Christians. But although it could be verified of him, that he did let up the abamination of defolation in the Temple; yet how made he the daily Sacrifice to cease? he was to far from the, that to the uttermost of his power he laboured to fer up agains the daily Sacrifice which some hundred yeares ceased. Scripture speakes onely of two times wherein the folemne

5.

.10

solemne sacrifice was made to cease, and the abomination of defolation was fet up. First, by Antischus Epiphanes, and then by Tiem Vefpasian; but of Inlian his making the facrifice to cease, Scripture speakes nothing. That Story of the Earthquake whereupon Mr Archer builds, albeit reported by some of the Ancients, feemes to be a great fable; Certainely, the application of it to Christs Prophetie of the Gospel, A stone shall not be left upon a stone, as if this had not been fulfilled till that Earthquake had cast up all the foundation-stones of the ancient Temple, is very temerarious. As the beginning and end of their calculation is groundlesse, so also the midst and the whole body of it is frivolous. What necesfity is there to expound dayer by yeares, especially in that place where yeares are divided into dayes? In the very preceding words. vers.7. the dayes here mentioned are expressed by a time, times, and halfe a time : can they shew in any place of Scripture that ever a day is put for a yearewhere yeares, and dayes are conjoyned, and a few yeares are extended in the enumeration of all the dayes that are in these yeares?

The words of the Prophet Daniel are cleare, if they be taken as they lie; but if they be strained to a Mysticall sense, they become inexplicable. The Lord is comforting the Prophet and the whole Church by the short indurance of the desolations which Antiethus was to bring upon them; for from the time of his scattering of the Jewes, and discharging of the solemne sacrifice upto the breaking of the youke of his Tyranny, it should be but three yeares and a halfe with a few more dayes: yea, unto that happy time when the plague of God should fall on his person, it should be but 45 dayes more. The History of Josephus and the Maccabees, makes the event accord with this prediction. Why then should we straine the Text any further to a new sence which neither a-

grees with the event nor with the words?

Their third ar-

Another place alleadged by Mr. Burrowes, is Pfalme 102.16. When the Lord shall build up Sion, he shall appears in his glory; As if this did import both the building againe of Sion and also Christs glorious appearance upon the earth.

Anfwer.

Answer. This place speaks of no such things; the ordinary Exposition of late and old Interpreters, agrees so well with the contexture of the whole Psalme, that to drive it farther, were needlesse; the place speakes of the Babyloniss Captivity, and of the earnest desire of the godly at that time to have ferusalem and Sion then in the dust, againe restored. This desire of the Saints is granted, and a promise is made to them that Sion should be againe builded, and that the Lord by this act of mercy should get great glory. But for any third building of Sion after the dayes of the Messias, or for any personall raigne of Christ upon earth, no syllable in this place doth appeare.

His next place is Rom. 11. 12. If the fall of them be the riches of Their fourth the world, and the diminishing of them be the riches of the Gentiles; place.

bow much more their fullneffe?

Ans. There is nothing here for the point in hand: we grant Answer. willingly that the Nation of the Jewes shall be converted to the fayth of Christ; and that the fullnesse of the Gentiles is to come in with them to the Christian Church; also that the quickning of that dead and rotten member, shall be a matter of exceeding joy to the whole Church. But That the converted Jewes shall returne to Canaan to build Jerusalem; That Christ shall come from the heaven to reigne among them for a thousand yeares, there is no such thing intimated in the scriptures in hand.

Master Burrous fifth place, is Alts. 3. 20, 21. He shall send Their fifth lesus Christ whom the heavens must receive unto the times of the re- place.

fitution of all things.

Anf. That these words are to be understood of Christs com-Answer. ming to the last Judgement, and not of his comming to any

Temporall Kingdome on earth, we did before prove.

His sixth place, is 2 Pet. 3. 10. 13. But the day of the Lord will Their sixth come as a Theife in the night, in the which the heavens shall passe away place. with a great noyse, and the Elements shall melt with servent heate; the earth also and the works that are therein, shall be burnt up: neverthelesse we according to his promise, looke for new heavens and a new carth wherein dwelleth righteousnesses.

Anf. First it would be remembred that our Brethren do adde a- Answermong many other things, this also unto the Tenet of the old Chiliasts, That before their golden age, the earth and all things there in must be destroyed; That the earth wherein they are to reigne, that the Beasts, Foules, Fishes, Trees and all other creatures they are to make use of in their thousand yeares, are to be of new cre-

ated,

Additional Co.

ated, all the old creatures in their whole kindes being burnt to

ashes, and destroyed.

We say secondly, That this place is miserably misinterpreted: for all that the Apoltle is faying, is in answer to the scoffers cavill verse 4, requiring in scorne the performance of the promise of Christs comming, not unto this thousand yeares raigne, but to the day of I udgement and perdition of ungodly men, as the Apostle speaks expressely vers. 7. Now, all the Chiliasts confesse that this Indgement and that perdition, is not till after the thousand yeares: so the burning of necessity according to their owne grounds,

cannot precede, but must follow them.

Thirdly, the time whereof the Apoltle speakes, is called the day of the Lord, the usuall discription of Christs comming to Judgement; also the day that comes on the world as a theele in the night which phrase oftentimes in scripture is attributed unto Christs comming unto Judgement, but is not true of his comming to the Millenary reigne: for the calculation of that time is so well knowne, that it is preached and printed to be at such a yeare, if not fuch a mounth or day. Also, this dissolving of the heavens and Elements with fire, is a concomitant of Christ his comming to the last Judgement, as is expressely intimated. 2 Thef. 1. 8.9.

As for the words whereupon alone they ground their argument, the new Earth wherein dwells righteen fre Je. As if these words could not be true after the last Judgement; no righteous man then dwelling upon the earth. If they had looked upon the originall, they would have seene the weakenesse of their collection; for the words runne thus, We in Whom righteen fuelle dweils, looke for new Heavens and a new Earth; The habitation of righteoutnesse referring neither to the heavens nor to the earth, but to the godly and righteous persons who did waite for the performance of the promise of new heavens and a new earth, as our late annotations doe observe; And though you would reade them according to our English Translation, yet that inhabitation needes not referre to the earth, but to the heavens onely, as ? will well observes. For it is not in quaterra, but in quibus calis; and our Brethren if they believe Mr. Archer, must referre the Pronoune not to both the Substantives, but onely to the one; for he teaches That during the thousand yeares no righteons soule inhabites the heaven; Coas

heaven: and thereafter, that no righteous soule does inhabit either the earth or the heavens wherein now the soules of the godly are, all these being turned into hell the habitation of unrighteous men and divells.

Mr. Burrows seventh place, Isa. 65.21. And they shall build houses Their seventh and inhabit them, and they shall plant Vineyards and eate the fruite of place. them, and ver. 17. Behold, I create new heavens and a new earth for the Millenary reigne, but a planting of Vineyards, a building of houses; which cannot be after the day of Judgement.

Ans. First, Master Burrowes referres this place to the former Answer. passage of Peter; if therefore Peters new heavens and new earth must be understood of the life to come; Isaahs new heaven and

new earth must be understood of the same.

Secondly, Its very new and harsh divinity to say that after the heavens have passed away with a noyse, and the earth with all the workes thereof are burnt up, that men shall plant Vineyards, and build houses upon the new earth; Therefore Master Burrows notwithstanding his argument and reference of Isaiab to Peter, feemes in that same place to retract and acknowledge that the new beavens and the new earth must be expounded by a Metaphor. and import no more then the doing of fo glorious things by God for the Church, in the latter dayes, as shall manifest his glorious and creating power, as if he did make new heavens and a new earth. This is farre from the burning of the heavens and earth that now are. It is no more then what the Apostle Peter brings from the Prophet Foel: Acts. 2. 19. And I will form wonders in beaven above, and signes in the earth beneath, blond and fire, and vapour of smonke'; the Sunne shall be turned into darkenesse, and the Moone into blond. All which Peter makes to be performed upon the day of the Pentecoff. It is no more then that of Haggay. 2. 6. Yet once it is a little while and I will shake the heavens and the earth, and the sea, and all the dry land; which the Apostle Heb. 12.26. 27. makes to be performed at the first comming of Christ.

Thirdly, That the matter of this 65 chap, of Isi. v. 16 is to be referred to Christs first comming, and the Apostles first preaching unto the Gentiles, is cleare by comparing the first verse of this chap. I am found of them that sought me not, with the 20 verse of the tenth

2.

tenth to the Romanes; But Isaiah was very bold, and sayth, I was

found &c.

Fourthly, to expound the Prophets in this fathion, were to stumble the fewes, and to give them too great an excuse for their long misbeliefe, and too pregnant arguments for to delay their fayth while the Messias come to performe these promises upon earth, till their herufalem were againe builded and they put in possession of the holy land, to build their houses and plant their Uineyeards therein; till they faw themselves put in possession of their present carnall & legall hopes. Yea, T. G. his literall exposition of this and the like places goes beyond the most of the It wife apprehensions For that any of the Talmudifts do dreame that at the comming of the Mellias, the Lyon shall eate straw, that the Leoparde and the Lambe, the Serpent and the fucking childe shall be brought to such a sympathy of natures, as not to have the least disposition to doe harme the one to the other; That the life of men shall be so much at that time prolonged, as one of an hundred yeares must be taken but for an Infant and a childe; that the most fabulous of the Rabbins have gone thus farre in a litterall beleefe, I doe not know.

Their eight place.

Anfwer.

His eight place, is Heb. 2. 5, 8. For unto the Angells he bath not put in subjection the world to come; but now we see not yet all things put under him; whence he inferres that Christ in the world to come, is to reigne and to have all things put under his feet, which is not now performed, the Apostle saying expressely that now all things are not put under him; neither is this true in the life to come; for then the Kingdome of Christ is rendred up to the Father.

And The world to come is not that imaginary world of the 1000 yeares, whereof the Scripture speaks no thing; but the dayes of the Gospell of which the Apostle is there speaking, and shewing that the Gospell was administred not by Angells as the Law had beene upon Mount Sine, but by the Sonne of God himselfe: This new world under the Gospell did differ more from the old world under the Law, then the earth in the dayes of Noah and the Patriayche after the floud, from the earth in the dayes of Noah before the floud. This new world of the Gospell began with Christs first comming in the slesh; it was demonstrated in his Refurrection, when all power in heaven and in earth was given to him.

Matth.

Math. 28. 18. When all the Angells of God did Worthippe him. Heb. 1, 6. When he was fet favre above all Principalities and Powers. Eshel. 1. 21. The accomplishment of this world is not till the Last day, when Death, Hell, and Satan, which yet are not made Christs footstoole, shall fully be conquered. These things cannot be verified of the thousand yeares. For according to Mr. Burrowes grounds, before they begin, many things are annihilated, and fo not made subject: The heavens and elements are melted with fervent heare; The earth and the workes thereof are burnt up with fire; Alfo, during these thousand yeares, Christs chiefe enemies are not fully subdued; death still hath dominion over men; the devill is onely bound, but yet alive, and not cast into the lake.

His ninth place, is fer. 3.16 17. They Shall fay no more the Arke The ninth of the Covenant of the Lord, neither full is come to mind, neither shall place. they remember is; as that time they shall call ferusalem the throne of the Lord, and all the Nations shall be gathered unto it, neither shall they walke any more after the imagination of their will heart. Hence, he inferres, A state of the Church in the Last dayes so glorious, that all things by-past shall be forgot; That Judah and Israel thall returne from their captivity to Jerufalem; That all Nations shall joyne with them; That they shall no more walke after their old sinnes; That Fernsalem which before rimes was at best but the footfoole of God, shall then become a throne of glory.

Answer. There is no word here of Christs abode upon earth Answer. for a thousand yeares. Secondly, the old things that are to be forgotten, are expressed to be the Ceremonies of the Law, but no Ordinance of the Gospell. The Prophet names the Arke and the Temple which by Christs first comming were removed. Thirdly, The walking of Indah and I frael together, and the Nations joyning with them, Imports no more but the calling of Iewes and Gentiles by the Gospell to the Christian Church the heavenly Ierufalem: The fame which the Prophet Efay hath in his fecond Chap verf. 5. The establishing (in the Last dayes) of the House of God on the top of the mountaines; the flowing of all Nations thereto; for out of Sion hall goe forth a Law, and the Word of the Lord from lerufalem; These Last dayes, were the dayes of the Apostles, when they from Sien and Ternfalen did blow the Trumper of the Golpell to all the Nations. These were the times whereof leremy

in the 15 verse of the Chapter in hand doth speake. I will give you Pastors according to my heart, which shall feede you with knowledge and understanding. The Pastors there promised, were Christ and his Apostles; better Pastors then these God never sent, neither ever shall send to his Church. Fourthly, Walking after Gods owne beart, doth not import a freedome from all sinne; but onely a state of grace, wherein according to the new Covenant, God gives his people a new heart, and writes his Lawes upon the fame. Fifthly, That whereupon the greatest weight of the argument is laid, seemes to be a very groundlesse conceit, That Ferusalem, when it is a throne of glory, must be the old ferufalem builded againe; as if ferufalem under the Law, and ferufalem in the dayes of the Gospell (the Church in the new Testament, the mother of us all) were but the footstoole of God. This is a doctrine exprefly against Scripture; for in divers places, Ierusalem, Sion, and the Arke, even in the old Testament, are called not onely the footstoole, but the Throne of God. Ier. 14. 21. Doe not abhorre us for thy names sake; doe not disgrace the throne of thy glory. Also Chap. 17. 12. A glorious high throne from the beginning is the place of our Sanctuary. The Lord did as it were sit upon the Mercy Seate as upon a chaire of State, under the Canopy of the wings of the Cherubins within the Sanctuary the chamber of his most Majestuous presence. Ierusalem under the new Testament, is called not only the throne of God, but his footstoole, Esay. 40. 13. Te beautifie the place of my Sanctuary, and I will make the place of my feete glorious. This place our Brethren expound of the Sanctuary during the time of the thousand yeares. However, it is cleare it must be expounded of the Church in the same times whereof Ieremiah speakes in his third Chapter whence the Argument in hand is brought.

Their teath place.

Answer.

The tenth place is Dan. 2.44. And in the dayes of these Kings shall the God of heaven set up a Kingdome which shall never be destroyed, and it shall stand for ever. Whence, is inferred an everlasting Kingdome of hrist, & a joy of Ierusalem unchangeable to any sorrow.

Answer. Christs Everlasting Kingdome is meerely spirituall and heavenly. That dominion which the Father gave to the Son at his Incarnation, Luke. 1.32,33. The Lord shall give unto him the throne of his Father David, and he shall reigne over the House of

laceb for ever. This Kingdome for the matter of it, is truely everlafting, being the glory which Christ and his Saints enjoy for ever in the heavens; albeit for the manner of the administration thereof it be rendred up by the Sonne to the Father, when the worke of mediation is perfected, and all enemies are fully destroyed. To deny the beginning of Christs Kingdome over his Church, unto the thousand yeares, is many wayes absurd. And, because of the eternall indurance of his dominion and glory in the heavens, to make the Church on earth in which he raignes, to be voide of all tribulation, of all changes, to have a perpetuall day without any darkenesse, is contrary to the Scriptures alleadged in the former arguments.

In the eleventh place, he alledgeth Revel. 19.13. And he was Their eleventh cleathed with a westure dipped in blond. And Ezek, 21. 28. And there place. shall be no more a pricking brier unto the boufe of Ifrael, nor any grieving them of all that are round about them. Whence, they inferre

That in the beginning of the thousand yeares, Christ with his owne hands shall kill so many of the wicked, that his garments shall be dipped in bloud, and not one of them left to trouble the Church.

Answer. It is a very strange conception to make the Lord Je- Answer. fus embrue his holy hands in the bloud of so many men. That these battells are not fought with the hands of Christ, in a literall way, will appeare by a paralell place, Ifay. 63. I. Who is this that commeth from Edom, with died garments from Bozra? Unto Christ here are ascribed garments died in bloud, because of the slaughter of the Edomites, a little after the Babylonis captivity, at which time Christ had neither a body nor a garment in propriety of speech. As these battells were fought by Christ, not in his owne person, nor upon the earth; so neither these battells of the Revel. which so much the lesse can be literally expounded, as in the 14 and 15 verses of that 19 Chapter, the instrument whereby Christ is said to fight these battells, is not any Sword in his hand, but the two-edged Sword of his month; and the Souldiers whom he leads out to these battells, are not armed with Sword and Speare, but ride upon white Horfes, cloathed in fine linners white and cleane.

As for that of Ezechiel, if you consult either with the originall, or the best Interpreters, it must be expounded first and principally, if not folely of the Towne of Sidon which the Lord was

to deltroy, that it might no more be a thorne in the fide of

Tiract.

From this, to inferre the purging of the Christian Church of all other enemies in this life, and that by killing of them all as cursed Cananites: were a dangerous conclusion, farre from the justice and innocence of Christians in all by-gone times, the beleefe whereof would quickly renew unto us the horrible tragedies of the Anabayrists.

In the twelfth place, he cites Rev. 21.23,24. And the City had no need of the Sun, neither of the Moone to shine in it; and the Kings of the earth doe bring their glory and honour unto it. also chap. 22. ver. 1, 2, 3. and he shewed me a pure river of the water of life, &c.

The twelfth place.

Answer.

Anf. The Divines who apply these two chapters to the condition of the Church upon earth after the calling of the Jewes, take the most of the passages in a figurative and allegoricall sence. To expound them titerally and properly, of any Church on earth, the Text will not permit. Shall ever the Church on earth be fo free of forrow and death, as not to forrow for finne, or to have more of its members mortall? Shall they fo immediately fee the face of God, as the use of Temples, Tabernacles, or any ordinance, shall be needelelle? thall ever man upon with, be without the Sunne and the Moone? These things are true in a proper sence, onely of the Saints of heaven. What is here alleadged to the contrary, That the Kings of the earth bring not their riches and honours to the Heavens; we fay, it is but a part of the Allegorie, to expresse under that fimilitude the glory & wealth of the life to come; as in the lame place, the Spirit of God expresses the happinesse of heaven by the Metaphors of gold and pretions fromes, of rivers and tountaines, of trees and fruits. To expound all these in a literall sence, of any Church either in earth or heaven, were incommodious; except our Brethren would put us upon more fancies then any of them yet have spoke of.

Their last place.

In the last place, they cite for the gifts of the Saints, Zach. 12. 8. He that is feell among them, in that day, shall be like David; and the house of David shall be as God: and for the honour of the Saints that in the thousand yeares they shall be taken into private familiarity by Princes and great men, Rev. 11. 12. And they heard a great v oyce from heaven saying unto them, come up histor; and they ascended up to heaven in a cloud, and their enemies beheld them.

Anf.

Anf. The gifes meant by Zachary, are fuch as are powred upon Answer. all the Saints of the New Testament with the spirit of grace and Implication, which makes the leaft of the Kingdome of Heaven to be like unto David, to Elijah, and greater then John the Baill, as Christ speakes. But what is this unto the imaginary glory of the Chiliasticke Kingdome? The honour they speake of, cannot be fetched out of that eleventh of the Revel. For who but themselves will expound heaven in that place, of the Thrones of Kings, of the Privie Chambers of Princes and great men? The calling up of the two witnesses to heaven, by none else but them, will be taken for the Saints familiarity with great States-men!: And according to their own Tenets, in the Chiliaficke Kingdome there is no such degrees of honour, as in this world. For there Christ in his owne Person is King, and all the Saints doe shine at least as the firmament; and the glory of these Saints is greatest whose grace is most eminent. Familiarity with Princes and worldly States-men, is then for no purpose. Beside, the ascention of the two witnesses to the heavens, is before the fall of the tenth part of Rome, and so before the thousand yeares beginne.

There be yet some more places cited by Master Burrowes and others for their Tenet; but these which we have answered, are the principall; and if they be cleared, there is no difficulty in the

reft.

Besides Scriptures, Master Burrowes takes from the Glimpse of T. G. sundry testimonies of antiquity; all which, T. G. does borrow from Alstedius. To the which I answer, That no Protestants build their fayth upon humane testimonies; and, no men in the world make so small account of antiquity as our Brethren. It is marvellous if in earnest they should encourage themselves in their Tenet by such testimonies of the Fathers, as by the Catholick consent of all posterior antiquity and the unanimous protession both of Protestants and Papists this day, are censured of error.

Who pleases to know the minde of antiquity in this subject, Let him consult especially with Augustin de civitate dei. Book 20. almost through the whole; and the Commentaries of Firms, and Coquens thereupon. If humane authorities either ancient or moderne, could give our Brethren any satisfaction in this quastion.

it were easie to present them with great from thereof

Thus farre had I proceeded when by my Superiours I was called away from these Studies to another imployment; so what I intended to have spoken to the Anabaprists, the Antinomians, the Eraftians, and especially to the remainder of the Popilla and Prelaticall Malignants, I must remit it to another Scason. with the first ome ? The honour they fpeake of, can-

for beforehed out of that eleventh of the Real I or who but themselves will expound heaven'in that place, of the Topose of



wordly States-orden is then forme private, Belide, the affects on of the river with the sellence of the full of the tenths

The of the river of the sellence of

the principalle and if they be elected, there is no delically in the

borrow from Albedius. To the winch landwers That no Proces mind and the spinor FIFT NOTS. The line small It is appropriate if an entry the the thieself second see the thieself the the

est or Tener by fuglicity and includes of the fathers, asly the Carloss

of T. G. fightly efficiency of anciously all which I. G. does

hele confered at the anciquety and the animal as protestion to the state of th Visophafes to know the minds of antiquery in the fabricals Les nies confide eleveistly with August a decivier at. Restant shook through the whole; and the foldescattice of y are uni-Coquenc thereupon. If have anchor wes, either ancient or mor dame, could give our Brethren any facty thion in this quelcion. namete come to prefer them with greathoug thereoff:

